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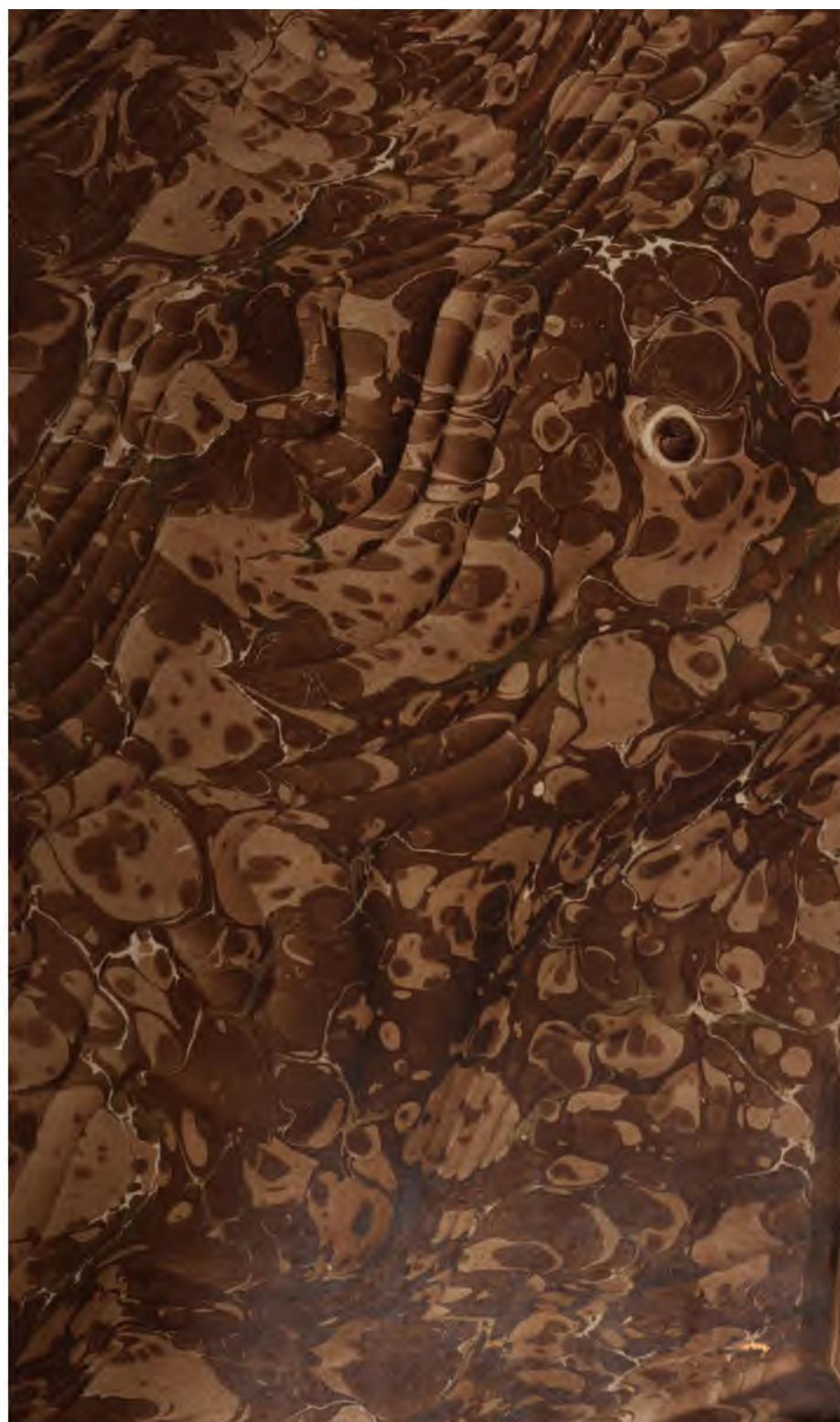
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LELAND STANFORD JUNIOR UNIVERSITY



2

PROCEEDINGS
OF
THE SOCIETY
OF
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TO

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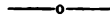
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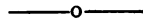
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From Rev. A. F. A. Woodford :—Remarks on some Egyptian Monuments in England. By the Right Hon. C. Yorke and W. Martin Leake, Esq. 4to. London.

Paper read before the Royal Society of Literature, June 6th, 1826.

From W. J. Haywood :—Discoveries at Ephesus, including the site and remains of the great Temple of Diana. By J. T. Wood. 4to. London. 1877.

The following were nominated for election at the next Meeting on December 5th :—

Eugène Autran, Les Charmelles, Geneva.

Captain C. R. Conder, Devon Cottage, Guildford, Surrey.

Rev. Canon John Grainger, D.D., M.R.I.A., Broughshane, Co. Antrim.

Thomas S. Jago, H.B. Majesty's Consul, Jeddah.

Rev. H. C. Reichardt, Tunis.

Thos. Wilberforce Stoughton, Lynton Villa, Beulah Hill, Upper Norwood.

Charles Alfred Swinburne, Upper Hamilton Terrace, St. John's Wood.

Frederic A. White, Kinross House, Cromwell Road, S.W.

Howell Wills, The Temple.

Coventry A. Woodhouse, 9, Pembridge Crescent, Bayswater, W.

To be added to the List of Subscribers :—

The Weston-super-Mare Church Institute, 1, South Parade.

The Alliance Israélite Universelle de Paris, 35, Rue de Tréves, Paris.

A communication from M. E. Révillout was read by the Secretary, "On a Demotic Papyrus containing the malediction of an Egyptian mother on her son embracing Christianity."

This papyrus, belonging to Mr. Dodgson, was, at the request of the President, placed at the disposal of M. Révillout, to lay an account of its contents before the Society. The document, unique of its kind, is particularly interesting, containing as it does a series of maledictions pronounced against a son by his mother, speaking also in the name of the spirit of her deceased husband. It may be

considered as showing the struggle of Egyptian paganism in its decline against Christianity at its dawn. It tells of a man *Petosor*, who having been converted to Christianity, had, according to custom, changed his pagan name, which means "the gift of Osiris," into the Christian name *Peter*. He not only gave up the old religion of Egypt to embrace the doctrine of the Gospel, but it appears that the zeal of the new convert carried him very far, and that he had often uttered threats against paganism then still in power. The wildest converts always acquired a high position by their very violence, and this is the part acted by Peter. M. Révillout was of opinion that he probably held a very high position among the clergy—and his mother reproaches him, that since he had made for himself a god that could kill, he lived with others in abundance, and abandoned his pagan relations. She speaks of his buildings, of his desecrating threats against the temples, and of his sacrilegious parodies of the sacred rites. She represents him always as a kind of chief of a sect, and this is one of the principal reasons for her anger. She wishes by her maledictions to avenge the cause of the gods, outraged and attacked by her son; it is for this reason that, though acting under her own name, as well as for her dead husband, she wrote the solemn protestation which is under consideration. The pious pagan refuses to call her son by the sacred name *Petosor*, which she had given him at his birth, and she shrinks also from accepting the profane name assumed when he was converted. Hence she calls him *Petu*, or *Tu*, simply "The Gift." M. Révillout, after giving a translation of the document, so far as possible, made some interesting remarks on the contents of a papyrus he was about to publish, detailing the discussion between the jackal, *Koufi*, and the Ethiopian cat. No positive statement, he said, could be made as to the exact date of the papyrus, but he pointed out that, as to the character of its writing, it agreed with certain Demotic receipts of the second century, and was, he thought, certainly posterior to the Rhind bilingual papyrus of the century of Augustus.

DR. BIRCH mentioned that the fable of the lion and the rat had already been published by Brugsch Bey. It had been supposed that the fables attributed to Esop had an Egyptian origin; the Egyptians, indeed, thought that all animals were endowed with speech, and perhaps this was the origin of the belief in their oracular power. It would be remembered that in the d'Orbiney Papyrus (Tale of Two Brothers) the cows speak to one another, and the younger brother

understands their discourse. There are also some Assyrian fables of the time of Assurbanipal.

M. RÉVILLOUT stated that the fable of the lion and the rat formed part of the same papyrus as the discussion of the jackal and the cat. Brugsch Bey* had indeed well translated it, but as a separate text.

MR. RENOUF pointed out that in the 125th chapter of the Book of the Dead (line 40), one of the beatitudes of the faithful consists of listening to the great conversation between the donkey and the cat. He did not, however, believe that this conversation was of a fabulous nature. The cat is the sun god; the donkey is either Set (night) or, according to chapter 40, Osiris, that is the sun of yesterday. The conversation therefore of these two personages is of the same nature as that spoken of in Psalm xix, 2, "Day unto day uttereth speech, and night unto night sheweth knowledge."

Remarks were also added by Rev. C. J. Ball, Rev. A. Löwy, and Mr. R. S. Poole.

Thanks were returned to M. Révillout for this communication.

Owing to the lateness of the hour, the second paper by M. Révillout, on Two Contracts of Marriage, of the time of Darius, written in the Demotic character, was postponed.

A Paper—"Some Recent Discoveries bearing on the Ancient History and Chronology of Babylonia," was read by Theo. G. Pinches.

Documents of the reign of Nabonidus have always been regarded by scholars as of the first importance, not only on account of his connections with the nations then rising into prominence, but also on account of the information contained in them regarding the early ages of Babylonian history, made known to us by his many references to the early rulers of Babylonia.

A large number of new and important inscriptions have lately been brought to light by Mr. Hormuzd Rassam's excavations in the site of Sipara or Sepharvaim, lately discovered by him. The greater part of these documents are tablets, referring to the revenues of the temple, dated in the reigns of the kings Šamaš-šum-ukīn (Saosduchinos), Kandalanu (Kineladanos), Nabopalassar, Nebuchadnezzar II, Evil-Merodach, Neriglissar, Lâbâsi-Marduk (Labosardach), Nabonidus, Cyrus, Cambyzes, Bardes, Darius, and Artaxerxes. The importance of these tablets lies in their dates, and in the genealogical

* Zeitschrift für aegypt. Sprach., 1879, p. 47, &c.

tables which, most likely, can be derived from them, to enable us to check the chronology of this time, but their contents are otherwise uninteresting. The gems, however, of the collection are some cylinders from this ancient site, referring principally (as do most of this kind) to the architectural works of the different kings, and containing also praises of the gods, with references to other cities and temples. One of the above-mentioned cylinders, bearing the name of Nabonidus, is especially worthy of mention on account of the important historical notices it contains.

This monument is in an excellent state of preservation, and contains, in three columns, 159 lines of writing, fairly and clearly written. It begins, as usual, with the name and titles of Nabonidus, in the usual style of the Assyrian and Babylonian kings, stating, as in other inscriptions, that he was the son of Nabû-balaṭ-su-iḫbi, the *rubû emḫu* or "powerful prince." Nabonidus then speaks of the temple E-ḫulḫul, "the house of the Moongod, within Ḫarranu," in which that deity had had his seat from remote days, and had set his heart upon that house and city. The Šabmanda, however, had come, and had destroyed the temple, reducing it to ruins. In the "righteous reign" of Nabonidus, Bêl, the great lord, in his love for the rule of this king, required the restoration of the city and temple. To this end, Marduk and Sin, the Moongod, revealed, in a dream, the wishes of Bêl regarding the restoration of the temple. The king, in answer, expressed his willingness to do the work, and complained of the destruction caused by the Šabmanda. What follows this being of the highest historical value, the whole paragraph referring to the dream, &c., is here given:—

"In the beginning of my long reign, Marduk, the great lord, and Sin, the illuminator of heaven and earth, the strengthener of all, showed me a dream. Marduk spoke with me: 'Nabonidus king of Babylon, come up with the horses of thy chariot, build the walls of E-ḫulḫul, and have the seat of Sin, the great lord, set within it.' Reverently I spoke to the lord of the gods, Marduk: 'I will build this house of which thou speakest. The Šabmanda destroyed it, and strong was their might.' Marduk spoke with me: 'The Šabmanda, of which thou speakest; they, their country, and the kings going by their side, shall not exist.' In the third year he caused Cyrus, king of Anzan, his young servant, to go with his little army; he overthrew the wide-spreading Šabmanda, he captured Ištumegu (Astyages), king of Šabmanda, and took his treasures to his (own) land."

and how, with joy and gladness, he brought back the image of the Sun-god. He then says: "I saw the writing of the name of Naram-Sin son of Sargon, and I did not alter (it). I cleansed the altar, I sacrificed a victim. I placed (it) with my written name, and restored (it) to its place." An address to Šamaš, in which Nabonidus asks him to look favourably upon the work, and to bring prosperity, both in heaven and earth, by his daily rising and setting, follows. He asks also that the sceptre and *šibirru** of righteousness which the Sun-god had placed in his hands might rule the generations for ever.

Next comes the description of the restoration of the temple of Anunitum, "the lady of battle, bearer of the bow and mace, accom-
plisher of the behest of Bêl, her father," &c., &c., "she who walks
before the gods, and with the rising and setting sun gladdens the
dominions" of Nabonidus. This temple was called Ê-ulbar, and was
situated in the city named "Sipara of Anunitum."† Nabonidus's
first care was, as usual, to seek for records of the earlier rulers who
had restored the temple, and in this case he was successful in
digging out and reading the record of 𐎶 𐎠 𐎢𐏁𐎧 𐎲 𐎵 𐎶 𐎡𐏁𐎥
Šagašalti-Buriaš, or (as given by another copy) 𐎶 𐎠𐏃𐎶 𐎲 𐎵
𐎶 𐎡𐏁𐎥 𐎶 *Šaggašti-Buriaš*, son of 𐎶 𐎱 𐎠𐏁𐎶 𐎠𐏁𐎶 𐎶 *Kudur-ri*
Bêl. Since the time of this king (about 1050 B.C.), no other ruler had
restored the temple, and Nabonidus therefore began with vigour the
necessary work, making it more splendid than it had ever been before.
In the invocation of Anunit at the end, he calls upon the goddess
to look, on her entrance into the temple, with favour on the work,
and monthly with the rising and the setting sun to pray to the Moon-
god, the father, her begetter, for good fortune.

At the end of this long inscription, Nabonidus, in the usual set terms, calls upon any future prince whom Šamaš should call to the sovereignty of the people, to restore the ruins of the temple, to look

* The *sibirru* was evidently a weapon which could be thrown by the hand, and which was used in warfare. The name is found upon some gate-sockets of the time of Sennacherib, where they are described as *sibirru* brought from the countries conquered by that king, evidently as mementos of the expeditions. In this *sibirru* is evidently to be found the origin of the orb of modern days; the *sibirru*, however, was not the emblem of power over the world, but the emblem of the long arm of justice, reaching the offender even from a distant place, when the sceptre was powerless.

† Anunit, as will be seen from the above, is the star Venus at the rising and setting of the sun, and for this reason the two Siparas (Sepharvaim) were dedicated to Samas and Anunit.

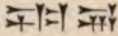
to Cyrus. Cyrus [went] to the land of Ecbatana, his royal city. He carried off from Ecbatana silver, gold, furniture, goods, [and merchandise], and took to the land of Anšan the furniture (and) goods which he had taken."

It will be seen from the above that the two accounts differ to a great extent, and it is probable that that of Cyrus is the more correct, agreeing, as it does, with the story told by Herodotus, who says that the Persians revolted against Astyages under Cyrus, who then marched to Media, and that in the battle which followed, only those of the Medes who knew nothing about the counsels of Harpagus to rebel against Astyages fought bravely against the Persians, and the struggle being of but short duration, was hardly regarded by Cyrus as a resistance to his forces. According to the account taken from the annals, Astyages, coming with an army to capture Cyrus, was given up to him by his own soldiers; according to Nabonidus, Cyrus himself captured Astyages. The account given by the annals, however, is probably the right one. Both versions agree that Cyrus took possession of all the treasures of Astyages.

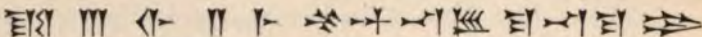
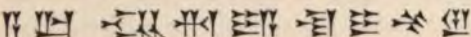
In one other important point, also, the two accounts seem not to agree, and that is the date. Nabonidus says that it was in the third year that Cyrus overthrew the Šabmanda under Astyages, whilst, according to the annals, it should be the sixth year. The probability is, however, that Nabonidus refers to the third year after he had had the dream in which their destruction was promised.

Such is, shortly, the bearing and historical value of the first important point in this inscription, and the only thing that remains to be noticed is the name Šabmanda, which is given to the Medes by Nabonidus. What the name means, and whence it came, it is impossible to say. Sir H. C. Rawlinson thinks that the first character, 𐎶𐎶, *Šab*, must have another reading in this case, and he would therefore propose to read *Urmanda*. 𐎶𐎶 certainly has the value of *erim*, and one might therefore easily read *Erimmanda*, were it not that two-syllable values are most uncommon in Assyrian and Babylonian, and that *šab* is the only usual value of 𐎶𐎶 in the inscriptions. It is best, therefore, to keep, for the present, the reading *Šabmanda*, which is most likely, after all, the correct one.

The next important reference, that which mentions Shalmaneser, agrees with the Assyrian records. For this king's own account of his expedition to Babylonia, see the Transactions of the Soc. Bibl. Arch.,

Vol. VII, p. 104, and following. Shalmaneser, however, does not mention Sipara. It is difficult to see why Shalmaneser is called by Nabonidus Šulman-rištan, unless it be that they wished to distinguish him from the former king of that name, by calling him Shalman the Great. It is also possible that the characters  RIŠ-TAN are translated by *ēšēru* in Babylonian.

Most important, from a chronological point of view, is the fixing of the date (though given evidently in round numbers) of Naram-Sin, son of Sargon I, two of the most celebrated kings of the beginning of the Babylonian empire. The text of the line containing this important fact is as follows:—


 ša šalalti alap šanē mē šanāti ma - na - ma šarru

 â - lik maḥ - ri - ia lâ î - mu - ru

*"Which, for three thousand two hundred years, no king going before me had seen."**

Adding to this date the date of Nabonidus before Christ, say 550 years, we get, for the date of Naram-Sin, 3,750 years B.C. Sargon, father of this king, if he be, as is most likely, the king of whom it is related that his mother placed him in a little ark on the Euphrates, reigned at least forty years, and the date of this early king and hero may therefore be set down at 3,800 B.C.

The 500 years, mentioned in connection with Šaga-salti-Buriaš, gives, for the date of that king, about 1050 years before Christ, and is also of great value for Babylonian chronology.

DR. OPPERT, in congratulating Mr. Pinches on the discovery of the inscription, considered that it was a date that fixed the remote history of Babylonia more firmly than before. He pointed out that the sign *Sab* had been read by Sir Henry Rawlinson as *Ur*, and that Urwanda was the well-known Persian word Uremanda, which now existed in the name Elwend.

DR. OPPERT also mentioned the discoveries of M. de Sarezec, and gave a translation of one of the statue inscriptions; a detailed description of which, with translations by Dr. Oppert, has already appeared in the *Comptes rendus des inscriptions et belles-lettres*.

* Word for word: "any king going before me not had seen."

Remarks were also added by Dr. Weymouth, Mr. Villiers Stuart, M.P., Rev. Alex. Taylor, Mr. R. S. Poole, Mr. Offord, and the President.


Thanks were returned to Mr. Pinches for his communication, and to Dr. Oppert for his remarks.

The following Communication has been received:—



DEAR MR. RYLANDS,







17th October, 1882.




















According to Brugsch's theory of the Exodus, Pihahiroth (Exodus xiv, 2) means, "in the language of the Egyptian texts, *in face of the Khirot*, this being the ancient word which applies exactly to the gulfs of weedy lakes." The inscriptions, we are told, "expressly give to the Egyptian god Amen the title of Lord of the Khirot, that is, 'gulfs' of the lagoons of papyrus."



Dr. Brugsch is the first and (as far as I am aware) the only scholar who knows of such a word as *Khirot* signifying gulfs, whether of weedy lakes or of any other kind. In order to produce this word it is necessary to assign the value χer to the hieroglyphic sign  (representing the Oxyrynchus), which has hitherto, on indisputable evidence, received the value χa . To the new value which he thinks he has discovered, Dr. Brugsch, of course, attaches very great importance. He has written a good deal on the subject in both his Dictionaries, and in the *Zeitschrift für ägyptische Sprache*. His efforts have not been crowned with complete success. Dr. Karl Piehl, an admirable Swedish scholar, in his review of the Hieroglyphic Dictionary, says that the new reading is "encore dénuée de preuves suffisantes," and Professor Ebers, in the last number but one of the *Zeitschrift*, has an excellent article pointing out the weakness of the evidence produced by Brugsch, and strongly protesting against the unscientific method adopted by him. In this protest I beg most respectfully and cordially to join, with all the modesty and humility due to a scholar whose untiring activity and learning have laid us all under so many deep obligations. Dr. Brugsch has begun a rejoinder to Ebers, and though he has not yet finished it, I believe that I am sufficiently familiar with the evidence, as far as it can be depended upon, to feel satisfied that although my ignorance on the subject of Pihahiroth does not greatly trouble my soul, yet this attempt to identify it involves the wrong reading of many words, a fatally erroneous and exploded system of etymology, and false theories of decipherment


and language. I do not, however, wish to intrude into the controversy between the principal disputants, beyond delivering my testimony on some cardinal points of the evidence which has been adduced.

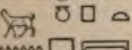



1. I beg to testify that Mr. Goodwin was very far indeed from being convinced that he had discovered a "festgestellte Variante  = .

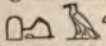


 He was always under the impression that the  in  was a preposition, utterly unconnected in sound with the sign . For a long time he thought that *sau* was the probable value of this sign, and when he discovered another reading in one of the Leyden papyri, he published it in the hope that other observations might confirm or disprove it. But long after this he spoke of the reading as a very questionable one. In the first place he doubted whether the first sign in the papyrus before  was really . It is very unlike it if compared with undoubted instances of that sign in other parts of the papyrus; where, moreover, it is always accompanied by the supplemental sign . In the next place Goodwin was much too sagacious a man to found an argument on what might be either a different reading* or a simple blunder. The papyrus is a very valuable one, but its value lies not in its antiquity or authority, but in its completeness and its almost unmutated condition. It is just as likely to give a different or a faulty reading as any other papyrus. Mr. Goodwin was very much disposed to go back to his old reading *sau*, derived from a comparison of *Todt.* 136, 15 with 133, 13.





2. I am unable to acquiesce in Dr. Brugsch's statement about the group                   








































the other signs in the same line, and the sign below it acquires also an abnormal development. But it is quite impossible to say with certainty that this sign is an  and not a . In the freedom of cursive writing these two signs are often made so like to one another that it is utterly impossible to distinguish between them. And this manuscript is no exception to the rule. Dr. Birch, who has charge of the manuscript, and whose authority on the subject cannot be surpassed, inspected it carefully with me, and he will, I am sure, bear witness to what I am saying.
















But supposing that the letter is , how can we be sure that, in a word of which there is no other instance known, the writer has not made a mistake? I can only express my astonishment at the assertion that one can hardly imagine an Egyptian *grammateus* to have made the same mistake twice in a reduplicated word. There is no imaginable blunder of which such a person may not have been guilty.
























3. Dr. Brugsch has sought in vain for copies of *Todt. 110a* containing the passage which, according to the Turin papyrus, has , and according to the papyrus of Sutes, . He will find the passage in the papyrus of Nebseni, and in the Leyden papyrus of which I have just spoken. Both of these papyri agree with the Turin *Todtenbuch* in reading . "A different reading," not a variant of ! For reasons of my own, which are elsewhere stated, I should prefer the latter. I do not think either of the readings implies thunder, or that thunder was considered by the Egyptians as the snoring of Set.









4. Brugsch attaches great importance to what he calls the "(dialektische) Variante"  \circ  = ; the latter group, according to him, being *hrt* or *hlt*. The "dialectic" equivalence, then, is *χrat* for *hrt*.




There is a double mistake here. The feminine group , as I have recently said, is to be read *uat*, and I challenge Dr. Brugsch to produce evidence to the contrary. I know as well as he that  without the  is sometimes = *hr*, but it *never* has this value, or that of *māten* in the word . It is amusing to see how, from ignorance of this fact, Dr. Brugsch, in his recent additions to his *Lexicon*, has failed to see the full force of one of his own arguments. In order

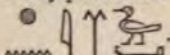
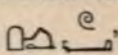





to prove that  was read *up*, he quotes an *alliterative* text beginning                                      

forms  ,   (p. 609). The  here is the suffix  *tu*,* which several prepositions (e.g.   =   ) assume together with a corresponding modification of meaning, very much like the Latin prepositions *in*, *prae*, *sub*, *inter*, *praeter*, *subter*. And Egyptian prepositions may become prepositional adjectives; and as these adjectives may sometimes be used substantively, I may as well here speak of  , a word which occurs not unfrequently, and which Dr. Brugsch has most luckily not thought of, or he might have favoured us with a good number of supposed "variants" of  .

The prepositions  *er*, and  *χer* (very often vocalised  *χra*), have very similar, though not identical, meanings and uses. The former is rendered by *eis*, the latter by *πρὸς* in the bilingual inscriptions. The plural adjectival form  *āru*, "quæ attinent ad," assumes the form   (written       *āriu*, *Litanies du Soleil*, xviii, 68) in the special metaphysical sense of the internal *nature* or *essence* of a person, such as a god. The plural form  *χertu* is frequently found with a similar meaning. We frequently read of a god     *šetā āru-f*, "who hides his nature," and we also read of the god     *šetā χertu-f*. M. Naville, who has probably not adverted to the prepositional origin of these words, has nevertheless quite rightly apprehended their meaning by observing their use. Of the latter word he says, "Le mot   est très vague, l'allemand das Wesen' est ce qui correspondrait peut-être le mieux au sens du, mot égyptien." (*Litanie*, p. 95. note 52.)

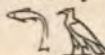


6.   *χenrà*, is not a variant or even a form of  . It is a different word altogether, and it has a different sense. And what is more, it is wrongly written. *χenrà* or *χenràu*     is the form which occurs in some of the finest MSS. of the *Book of the Dead*. See, e.g., the Papyrus of Sutimes, and the splendid papyrus







*   is the variant of  in the recently discovered texts of the ancient Empire.

lately published at Leyden, at the passage where the Turin Ritual has . It is never confounded with , which occurs in the same line (c. 1, 3) with it.* The determinative  which is found in the word  (*Denk.*, II, 150), suggests the notion of *binding, nexus*; and this sense appears to be applicable wherever the word is found. It fits in admirably with the sense of the passage quoted by Dr. Brugsch from the temple of Medinet Abu, where a faulty determinative has been attached to it. Every scholar knows that this is by no means a rare phenomenon in the texts of that period. With this word , , , implying female *connexions*, are clearly allied. (If, by the way, *ⲙⲉⲗⲉⲧ*, *sponsa*, is its "Koptische Nachfolge," it would be desirable to know through what extraordinary accident the final *ⲧ* has been preserved in Coptic.)—*Liberavi animam meam.*

Very truly yours,

P. LE P. RENOUF.

P.S.—As this letter is likely to appear before the paper on Egyptian mythology which I read to the Society last March, I had better say at once that I understand by  *χa pet*, not thunder, but *rain*, literally "fall of the sky;" *χa* being connected with the Coptic *ⲭⲉⲓ*, *cadere*, *decidere*, *ruina*. The kindred word  *χat* is a *dead* body, *πῶμα*, *cadaver*, and the  of the Ebers Papyrus are *dejectiones alvi*.

* Between the two words the group generally written  *untuu*, in hieroglyphics, occurs. It is wonderful that on the strength of a doubtful variant of the base period, Dr. Brugsch should have changed the transcription of a number of words from *un* to *tem*. If Coptic etymologies are to have any weight in the question, what can be more decisive than *ⲟⲩⲉⲛⲧ* (Jonah 1, 5) for a word which Dr. Brugsch renders "Der Bauch eines Schiffes?"  is *un* and  is *tu* in all the classical period. All that he says is insufficient to show that  is not a blunder in *Todt.*, 93, 2, which is full of the grossest faults, as a comparison with other MSS. will show. The old word  *χu* probably suggested the later , and the words *tu* and *χu*, both signifying *evil*, got confounded.

The following communication has been received from Mr. George Bertin:—

ON THE CHARACTER AND INFLUENCE OF THE ACCENT IN THE
AKKADIAN AND ASSYRIAN WORDS.

While investigating the Akkadian and Assyrian poetry, I have arrived at a conclusion of some importance as to the influence of the accent in the phonetic decay and generation of words in these two languages.

Assyrian, like Hebrew, had the accent on the last or penultimate syllable of words; Akkadian, on the contrary, had primitively the accent on the antepenultimate, and even sometimes on the pre-antepenultimate. In both languages the accent was strong, and all sounds clear and broad. Those who have studied the development and decay of language in general will easily see what the result of such a state of things would be.

In Akkadian the tendency was to drop final syllables, and indeed all syllables not having the accent—a thing that has actually happened in English. In Assyrian, on the contrary, the accent being on the last or penultimate syllable, it preserved the word intact, or its initial syllable alone was lost. Two tongues of such an opposite and even antagonistic character, spoken side by side for centuries, must have left many traces of the necessary struggle, and the words passing from one into the other must have been more or less altered.

The Akkadian words, which had already been reduced to monosyllabics when borrowed by the Assyrians, had their last consonant doubled, to express the accent and turn them into dissyllabics:—

al becomes *allu* for *á-lu*.
gug „ *kukku* „ *kú-ku*.

Polysyllabics are treated in the same way:—

idim becomes *idimmu* for *idí-mu*.
utuk „ *udukku* „ *udú-ku*.
tukul „ *tukullu* „ *tukú-lu*.
gukul „ *gukkullu* „ *gukkú-lu*.

It may be objected that if the Assyrians had borrowed from Akkadian a word having the accent on a certain syllable, they would have preserved it there; this, however, is not what has occurred in similar circumstances in other tongues. For instance, French has always its very feeble accent on the last syllable, and the foreign

words it borrows are treated according to this rule without taking into account the foreign accent: *examén* for the Latin *exámen*, *omnibús* for *ómnibus*, *dilettánti* for *dilettánti*. The Assyrian did the same. There seem, however, to be an attempt to represent the primitive foreign accent in a few words, as *gukkállu*, from *gúkal*.

What is of the utmost importance is that while the process of phonetic decay was going on in Akkadian, and the words more and more reduced till they became all monosyllabics, the fuller and more primitive form was preserved in the Assyrian words borrowed at an earlier stage; so—

<i>kā</i> ,	in Assyrian	<i>kāgu</i> ,	supposes an Akk. form	<i>kāga</i> .
<i>dī</i>	„	<i>dūg</i>	„	<i>dīga</i> .
<i>kī</i>	„	<i>kikū</i>	„	<i>kika</i> .
<i>gū</i>	„	<i>guttu</i>	„	<i>gūta</i> .
<i>lamma</i>	„	<i>lammaššu</i>	„	<i>lāmasa</i> .
<i>zal</i>	„	<i>azalu</i>	„	<i>azāla</i> .
<i>bara</i>	„	<i>parakku</i>	„	<i>bāraga</i> .
<i>asirra</i>	„	<i>asurraku</i>	„	<i>asirraga</i> .
<i>dama</i>	„	<i>edamukku</i>	„	<i>adāmaga</i> .
[or <i>adama</i>]				
<i>dara</i>	„	<i>turaḥu</i>	„	<i>dāraga</i> .
<i>ana</i>	„	<i>anaku</i>	„	<i>ānaga</i> , etc.

It is easy to see that of these supposed forms many are already decayed and shortened from more primitive and longer ones.

As Assyrian was not exempt from phonetical decay, it sometimes lost or weakened the syllable preceding its accent, so we have:—

<i>killu</i>	for	<i>akkilu</i> ,	from the Akkadian	<i>akkil</i> .
<i>edimmu</i>	„	<i>kidimu</i>	„	<i>gidim</i> .
<i>nangaru</i>	„	<i>nagáru</i>	„	<i>nagar</i> .

Several other important conclusions might be drawn from these comparisons, and from the influence of the accent in Akkadian and Assyrian.

All the older and longer Akkadian forms terminate in *g* (in Assyrian represented by *k* or *ḫ*). Mr. Pinches, who had already noticed this fact, was inclined to believe that we had here an old case-ending, fallen into disuse, but accidentally preserved in a few words, and treated as an integrant part of them, as in *kalag*, *asag*, *pulug*, etc.

Assyrian (that is, the Semitic dialect of the cuneiform inscriptions) must have been spoken at the earliest period collaterally with Akkadian, as it has borrowed words at all stages of their phonetical decay: first stage, *asurraku*, *anaku*; second stage, *gukkullu*, *azalu*; third stage, *šāru*, *dū*.

PAPERS UPON ASSYRIAN GRAMMAR.

By THEO. G. PINCHES,

INTRODUCTORY.

Assyrian was the tongue of the inhabitants of the district extending from the shores of the Persian Gulf on the south, to Armenia on the north, and from Elam and Persia on the east, to Phœnicia on the west. The people who spoke this language formed, originally, one nation, but split, in ancient times, into two, each having its own king. Notwithstanding, however, this separation, and the enmity which these two nations afterwards bore towards each other, the speech of each remained, even to the last, practically the same, the differences being so slight as hardly to amount to provincialisms.

An examination of the construction of the Assyrian language, presented to us in the numerous inscriptions, indicates that the people who spoke it were early separated from intercourse with the other Semitic tribes, and their language, therefore, struck out a course especially its own, and the difference between Assyrian and the other Semitic tongues is often very great. It is especially in the verbs that this departure is to be seen, and for this reason it has been thought well to treat of them first.

If it be really the case that the so-called permansive tense is a late formation (and there is every reason to regard it as such), then the same must be said for the corresponding tense (the perfect) in the other Semitic languages. Even at the time when the separation of the various tribes took place, however, the tendency to form this tense existed, and it was then most likely in full use, but confined to the third person.* To the latest times any participle form could be used in Assyrian as a permansive, and take the endings of that tense. Another departure from the usages of the Semitic tongues, is the partial loss and partial change of meaning of the forms in *u* (in Hebrew the Pual and Hophal, and in Arabic the

* See page 31.

passive forms of the various conjugations). Assyrian most likely had, at first, both the ordinary forms, and those having *u* as the vowel, but without any distinctive meaning, at least such as is found in Hebrew and Arabic. The examples of these forms which exist, that is, forms having the vowel *u* between the first and second radicals, or after the voice-formative, are only to be found in the infinitive and permansive of the intensive (Piel) stem, and the same tenses of the Shaphel. These forms have almost wholly replaced those in *a*, and have not necessarily a passive meaning.

Other verbal differences also exist. The primitive forms, in Assyrian, are to be found, to a great extent, in the various other Semitic tongues, the chief difference being that the Shaphel conjugation is in full use. The most striking thing, however, is the regular use not only of those secondary forms which insert the letter *z*,* but also of those longer and more interesting tertiary forms which insert the particle *tan*,† indicating either speed or frequency.

To the above list of interesting verbal differences may be added the strange Niphal forms of those verbs weak of the first radical, in which the *n*, either with or without a vowel between, is doubled ‡—evidently indicating a nazalization of the vowel representing the lost or weakened consonant; and those secondary (and tertiary) Niphal-forms which, dropping their *n* before the inserted *z*, will, perhaps, help to explain the Hebrew Niphal infinitive (לְקַטֵּל). The importance, also, of the real tense-distinctions attached to the long and short forms of the imperfect, cannot be overlooked, and it is proposed, in these papers, to give many examples of their use for comparison.

Assyrian is also much richer in pronominal roots than the other Semitic tongues. For the first person singular of the personal pronoun, for example, no less than six words or forms are to be found,§

* The reflexive meaning of this particle in Assyrian seems to be best rendered by adding the word "self," with a pronoun, to the phrase. Thus *iskun* means "he made" (either he himself or by proxy), but *is'akin*, "he himself made."

† See the paradigm, p. 25. Some of these forms are not found in the case of the strong verb, but that they were once in use is proved by the fact that the verbs weak of the first radical could be used in these voices. Examples of the use of these interesting forms will be given in the course of these papers.

‡ *Nangugu* (from *āgāgu*), "to be angered;" *innipis* (from *ēpēšu*), "it was made."

§ These are: *anaku*, *iāu*, *iāti*, *iātima*, *iāsī*, and *āsi*.

and for the second person singular the same number.* The greater part of those expressing the first person are formed from the root *iau*,† and this word being, as it really seems, the Assyrian representative of the Heb. יָיָה "to be," shows how, clashing with the Assyrian form of the word Jehovah (*Iáu*), the divine name fell into disuse in Assyrian, and was replaced by *ilu*, a word probably of Akkadian origin. The importance of Assyrian in the science of Semitic philology will therefore readily be seen.

The Assyrian tongue seems, in the earliest times, to have been that of the inhabitants of the south or Babylonia. Large colonies, however, were probably sent out northwards, and the language was, in this way, taken almost as far as the mountains of Armenia. Long before this emigration the Assyrian (or, to speak more correctly, Babylonian) language came into contact with a speech of an entirely different character and genius—the Akkadian, and its dialect, Sumerian. It can easily be understood, therefore, that, as the two peoples were in close contact, the Assyrian language became greatly changed, a number of foreign words being introduced, and the grammar being, to a certain extent, modified, and made something like that of the Akkado-Sumerian language. Assyrian, however, kept to the last its distinctly Semitic character, and, while taking in freely words borrowed from the Akkadian, nevertheless retained in use most of the Semitic equivalents of those words, so that it was seldom needful to draw from a foreign source except for the purpose of bringing greater elegance into the composition.

Assyrian, like most other tongues, had dialects, but, in consequence of the newness of the study, their peculiarities are not easily detected. Most of the texts come from Nineveh and Babylon, and only give, therefore, examples of the language spoken at those places. Judging from these texts, one would say that not only the spelling, but also the composition of the phrases are based, to a great extent, upon tradition and usage, the style being modelled upon ancient translations of the Sumerian and Akkadian records, of which both nations had copies, and for this reason not only the written, but also the spoken language, seems hardly to have differed. It was in Assyria, however, that the clearer and purer pronunciation was kept,

* *Atta* (m.), *atti* (f.), *kāta* (*kātani*), *kāsi*, *kū*, and *kummu* (*kūmu* = *kūwu* = *kū'u*?).

† See W.A.I. IV, p. 68, col. v, l. 59: *Iáu, šit libbā, šēra tušarpiāi*, "Me (and) the offspring of my heart, thou causedest to spread abroad in the land." *Iáu* could also be used in the nominative.

and a more careful use of the case-endings of the nouns, &c., observed. The true folk-speech is undoubtedly to be found in those interesting letter-tablets in which the people are to be seen in the more ordinary occupations of life, though not entirely apart from officialism. It is in this popular language that those ground-texts of the science of Assyriology, the Achæmenian inscriptions, are composed.

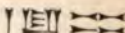
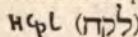
In the very cities, however, where the classical language was most used, seems to have been a tongue, or, rather a form of speech, of a rougher kind, in use among the trading population. How far this language really differed from the literary language it is impossible to say, for the texts which have come down to us contain only the technical terms of trade needful to the occupation of the people, and a free use is also made of those ideographs which render the language, at times, so puzzling to the modern student.

In Babylonia, these trade-documents were always written by the professional scribe, who belonged, at least to some extent, to the learned class, and who observed, therefore, the traditions which he had learnt at school. This custom of employing professional scribes was also, most likely, in force in Assyria. These scribes seem to have possessed, besides the Assyrian or wedge writing, also a knowledge of the Phœnician characters, as the dockets sometimes written on the edge of those trade-tablets show. To these documents and their Phœnician legends, as well as to the correspondence-tablets, must we look, in order to gain an insight into the tongue of the more common people of those ancient empires. These trade-dockets also indicate that not only (as shown by the bilingual lists and syllabaries) were the Assyrians aware of the triliteralism of their language,* but that they also had a knowledge, in some cases, of the original forms of their own weakened verbal roots.†

THE VERB AND ITS FORMS.

In Assyrian, as in all the other Semitic languages, the verb or root is triliteral, that is, it has three consonantal letters. Irregular verbs, properly speaking, are extremely rare, such irregularities as are found being only caused by the weakening or loss of one of the radical

* This fact is interesting if we consider the great amount of phonetic decay from which the roots had suffered.

† Compare, for example, the Assyrian form of the proper name,  with its Phœnician equivalent . See W.A.I., III, pl. 46, No. 5, l. 20 and 37.

letters, which, in Assyrian, becomes a mere vowel, and, as such, assimilates with the formatives.

The strong verb, in Assyrian, has twelve voices, formed, as in the other Semitic tongues, by the addition or insertion of certain servile letters, which modify the meaning in different ways. Of these twelve voices, four are primary, four secondary, and four tertiary, the two latter classes being formed from the first by inserting *t* and *tan* after the first radical or after the voice-formative. Taking the strong verb as our model, the following forms show the infinitive of each voice:—

I.	II.	III.	IV.
1. šakānu	1. naškunu	1. šukunu	1. šušunu
2. šitakunu	2. itaškunu	2. šitakkunu	2. [šitaškunu]
3. šitankunu	3. [itanaškunu]	3. [šitanakkunu]	3. [šitanaškunu]

It will be seen that the primary forms correspond to the Kal, Niphal, and Piel, and that the secondary form of Shaphel corresponds to the Istaphal of Hebrew and Ethiopic.

In Assyrian the verb has four moods, namely, the indicative, the precativ, the imperative, and the infinitive.

The primary tenses are, the permansive, the aorist or imperfect, and the present or future. The first-named is formed by suffixes only, and answers to the perfect of the other Semitic languages; the two latter are formed by both prefixes and suffixes, and answer to the imperfect of the other tongues.

THE PERMANISIVE KAL.

The following are the forms of the Permansive Kal, restored from the various forms found in the texts.

STRONG VERBS.

šakānu, "to accomplish."

lamānu, "to be evil."

Sing.

1.	{ 𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶	šaknaku, taklak	}	𐎶 𐎠 𐎢 𐎠 𐎶	[limnaku]
2.	𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶	šaknāta		𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶	[limnāta]
3. m.	𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶	šaknu, šakin		{ 𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶	lumnu, lumun, limun
3. f.	𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶	šaknat		𐎶 𐎠 𐎢 𐎠 𐎶 𐎶 𐎠 𐎢 𐎠 𐎶	limni



INSCRIPTION FROM NABLUS

Now in the Museum of the Leeds Philosophical and Literary Society.

RECEIVED
JAN 10 1964

Plural.

1.		[kināni]		[dēkāni]
2.		[kinātunu]		[dēkāṭunu]
3. m.		kinū		dēkū, dikū
3. f.		kinā		dēkā

Dual.

3.		kinā		[dēkā]
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VERBS WEAK OF THE THIRD RADICAL.

našû, "to raise" (נָשָׂא).

tēbû, "to come" (עָבָה).

Sing.

1.		našâku		tēbâku
2.		našâta,	}	
		tamâti		
3. m.		našû		tēbû
3. f.		našât		[tēbât]

Plural.

1.		[našâni]		[tēbâni]
2.		našâtunu		[tēbâtunu]
3. m.		našû,		tēbû,
				tîbû
				tēbûni
				tîbûni
3. f.		našâ		[tēbâ]

Dual.

3.		našâ		[tēbâ]
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EXAMPLES OF THE FOREGOING FORMS.

1st pers. sing. :—

Ana-ku
 a - na
 eli
 šarri
 bê - li - ia
 ra - aḥ - ṣa - ku
 "I upon the king my lord trust."

Raḥṣaku is from the root *raḥṣ*, in Chaldee "to trust." Lower down in this same text occurs the same sentence, but with the word

𐤀𐤁𐤁𐤀 *taklak*, meaning also "I trust," substituted for *raḥṣaku*. *Taklak* (root *takālu*) gives an example of the dropping of the *u* of the person-ending.

1st pers. plural :—

𐤀𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 ū ni - i - ni ina ṣilli šarri bê - li - i - ni
 "and we in the protection of the king our lord
 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 a - na da - riš bal - ta - a - nu
 for ever live."

2nd pers. sing. :—

𐤀𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 at - ta pī - ia it - ti - šu ša - ak - na - a - ta
 "Thou my words* with him establishest."

2nd pers. plural :—

𐤀𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 lim - ni - tu - nu (part of an incantation against
 "Ye are evil." evil spirits).

3rd pers. sing. mas. :—

𐤀𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 Sa - pi - in mâti nu - kur - ti. Ba - laṭ nap - ḥar
 "He destroys† the hostile land." "The life of the whole of
 𐤀𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 ma - a - ti ga - tuš - šu tam - ḥu
 the land his hand holds."

3rd pers. sing. fem. :—

𐤀𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀 𐤁𐤁𐤀
 ū - šur - ta - šu - nu lim - ni - it
 "their shrine (dwelling place) is evil."

* Lit. "mouth."

† Lit., "(He) destroying," or "Destroyer of."



MONUMENTS FROM PALMYRA.





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


MONUMENT FROM PALMYRA.

3rd pers. plural mas. :—



 a - na ša - a - ri īr - bit - ti me - lam - me saḥ - pu
 "to the four winds (their) glory they blow."

3rd pers. dual :—

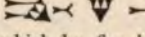






 lû šak - na šêpā - ka
 "May thy feet be placed."

From the above it will be seen that the terminations of the permansive are :—for the first pers. sing. *ku*, plur. *āni* or *ānu* ; for the second pers. sing. *āta*, plur. *tunu* ; for the third person sing. masc. *u* (or the construct form of the participle without any ending) ; fem. *at*, plur. masc. *ū*, fem. *ā* ; the dual-ending for both genders being *a*.

All the above forms are that of the participle, the short *i* of which is regularly dropped, but reappears when the word loses its vowel-ending or vowel of connection, hence the masc. *šakin* by the side of *šaknu*. Other participle-forms could be thus used, so that we find, besides those above given, such forms as *šihriku*, "I was young," *limnit*, "she is evil." From these two examples it would seem that the form , which is rather rare, was used for verbs expressing a condition  for those expressing an action, or the result of an action.*

The permansive or perfect tense in Assyrian differs from those of the other Semitic languages in several ways. It has lost the form for the second person fem. singular and plural, but it retains the dual, restricted, however, to the third person. It differs from the Hebrew, Arabic, &c., and agrees with the Ethiopic, in having *ku* as the ending of the first person singular, but the *t*-stem is kept for the second person singular and plural. It is worthy of notice that in the second person singular the two forms of ending, *āta* and *āti*, are used indifferently for both masculine and feminine, and that the distinctive form of the

* Often, in reality, the passive idea, as in the phrase  *šêru ša ina pēnti bašlu*, "flesh which by fire is cooked," where *bašlu* is the form  for .

feminine plural also has not yet been found. It has been conjectured that the feminine form of the second person plural, following the analogy of *tunu*, "they," fem. *tina*, should be *-tina* (*šaknatina*). *Sunu* and *tina*, however, belong to a different class, being quite independent pronouns, and we should therefore expect, if anything, a formation analogous with that of those Semitic tongues,* in which the root *t-m* is used for the masculine and *t-n* for the feminine (תָּמַן, תָּמַן; תָּמַן, תָּמַן), but in Assyrian the *t-n* stem is used for the masculine—a fact which rather implies that, as in the singular, one form (namely *tunu*) is used to express both genders also in the plural.† As will be seen farther on, the plural of the imperative, as well as the second person plural of the aorist and present tenses, had also only one form for both genders.

The third person of the permansive, in all its genders and numbers, is only the participle, or *nomen verbī*, with its proper endings. The forms *šaknu* and *šakin* are respectively the nominative and construct forms of the masculine; *šaknat* is the construct of the feminine singular; *šaknū*, the plural form (usually defectively written with short *u*), is evidently shortened from the rarer form ending in *-ūni*, an old nominal plural, of which some traces exist (as for example *lūnim*, "bulls"), but which is regularly shortened to *-u* (compare such words as *ūmū rabūtum*, "great days," *ana šīmu gamrūtī*, "for complete prices," &c).‡ Examples of the feminine form ending in *-a* are rare, but one is to be found in Tiglath-pileser I, col. VI, line 99, in the word *'abta* (written *a-ab-ta*), permansive of *'abātu*, "to be destroyed," and refers to the word *ēkallāte*, "palaces," a feminine plural, in line 94. (The dual ending in *-a* is the usual masculine or feminine

* The Aramaic and Samaritan masculine endings תָּנ were probably formed under the Babylonian influence.

† The pronoun of the second person plural, *attunu*, "ye," shows the same stem with the syllable *an* (the *n* of which, as in Hebrew, &c., is assimilated to the following *t*). This form is usually masculine, but in W.A.I. IV, pl. 56, l. 38, seems to refer to the feminine *ēršitum*, "earth," thus indicating that it was of common gender. If this be the case, it is the same also for the suffixed pronoun *kunu*, "you," which, though used for the masculine, corresponds with the Arabic and Hebrew feminine forms كُنَّ and כָּן. (See l. 37 of the text above quoted.)

‡ Sayce, "Assyrian Grammar for Comparative Purposes," p. 122. It is not unlikely, however, that this is only an imitation of the Akkadian idiom, in which the adjective alone takes the termination of the plural.

nominal form, used for such objects as, either by nature or art, are in pairs.) The feminine plural ending *-ā* is evidently a form shortened from an old fem. plural of the participle *šaknānu*, in the same way as the masculine *šaknū*, from *šaknūni*. Using, perhaps from the earliest times, these participle forms as a permansive, followed by the full form of the first and second persons where needed, there grew up this new tense with the pronouns, shortened as much as possible, attached. The indifferent use of *-āta* and *-āti* as second person singular, implies that at that time the difference of the forms of the pronoun in *-a* and *-i* (*atta* (m.) *atti* (f.) "thou") had ceased to be regarded, and therefore the form ending in *-āta* could be used, by preference, to express both genders. The diverse ways, in the various Semitic languages, of forming this permansive or perfect tense, implies that its full development took place after the separation of the different dialects, though, as it is found in all the Semitic languages, the inclination to this formation had already existed for a very long time.

Like *šakānu* is conjugated in the permansive : *takālu*, "to trust;" *raḥāšu*, "to trust;" *magāru*, "to obey;" *tamāḥu*, "to hold;" *katāmu*, "to cover," &c., &c. *šabātu*, "to seize," makes, in the third pers. sing. masc. : *šabat*.

Like *lamānu* : *šaḥāru*, "to be young, little;" *nakāsu*, "to be cut off," "separated."

Like *āšābu* : *āmāru*, "to see" (נ"פ); *ālāku*, "to go" (ה"פ); *ālādu*, "to beget" (ר"פ); like *ēpēšu* : *ēsēsu*, "to be strong" (ע"פ); *ēšēru*, "to direct" (ש"פ).

Like *kānu* : *šāru*, "to be supreme;" *nāḥu*, "to rest." Some words have *a* as inner vowel, as *ṭāba*, "they two are good," others *u*, as *rūḫat*, "she is remote" (verb originally Ayin-guttural).

Like *našū* : *ramū*, "to set;" like *tēbū* : *šēbū*, "to assemble."

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 5th, 1882, at 8 p.m., when the following Papers will be read :—

By REV. W. H. SEWELL :—"Houses and Householders of Palestine at the time of Christ."

**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

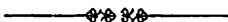
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 ———— 6th and 7th do.
 ———— History of Egypt. 2 vol. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841-1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
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 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
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 ———— L'Égyptologie. Tomes I and II, 1874 and 1875.
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PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

THIRTEENTH SESSION, 1882-83.

Second Meeting, 5th December, 1882.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



The President referred to the loss the Society had suffered by the death of one of its oldest Vice-Presidents, The Right Hon. the Earl of Harrowby, K.G., &c., &c.

The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—The Proceedings and Monthly Record of Geography. Vol. IV, No. 1. 8vo. November, 1882.

From the Geological Society :—Quarterly Journal. Vol. XXXVIII. Part 4. No. 152. November 1, 1882.

— List of Fellows. November, 1882. 8vo. London. 1882.

From the North China Branch of the Royal Asiatic Society :—The Journal. New Series. Vol. XVII. Part 1. 8vo. Shanghai. 1882.

From the Royal Institute of British Architects :—The Proceedings. Session 1882 83. Nos. 2 and 3. 4to. London. 1882.

[No. XXXIV.]

From the Royal Institute of British Architects :—Transactions, Session 1879–80. 4to. 1880.

— Proceedings, 1879–80. 4to. 1880.

From the Anthropological Institute of Great Britain and Ireland :—The Journal. Vol. XII. No. 2. November, 1882. 8vo. London.

From the Philosophical Society of Glasgow :—The Proceedings, 1881–82. Vol. XII. No. 2. 8vo. Glasgow. 1882.

From the Publishers, Messrs. Smith, Elder and Co. :—The Cities of Egypt. By Reginald Stuart Poole. 8vo. London. 1882.

From the Author :—Die französischen Ausgrabungen in Chaldäa. Von Julius Oppert.

Reprinted from the Report of the Fifth Oriental Congress. Berlin. 8vo. 1882.

The following have been purchased by the Council for the Library of the Society :—

The Temples of the Jews and the other Buildings in the Haram Area at Jerusalem. By James Fergusson, Esq., D.C.L., F.R.S., &c. London. 4to. 1878.

Description of the House and Museum of Sir John Soane. 4to. London. 1830.

The Land of Midian (revisited). By Richard F. Burton. 2 vols. 8vo. London. 1879.

Les Villes retrouvées. Par Georges Hanno. Thèbes d'Égypte, Ninive, Babylone, Troie, Carthage, Pompei, Herculaneum. Paris. (Bibliothèque des Merveilles.) 8vo. 1881.

Les Tombeaux. Par Lucien Augé. Paris. (Bibliothèque des Merveilles.) 1879.

The following were nominated for election at the next Meeting on January 9th, 1883 :—

Miss H. M. Adair, 40, Chester Terrace, N.W.

George Briddle, 208, South Fifth Street, Philadelphia, U.S.A.

Miss Dixon, 47, Thurloe Square, South Kensington, S.W.

Rev. Alexander James Harrison, D.D., Ph.D., &c., Waterfoot Vicarage, Manchester.

Rev. R. Lovett, Religious Tract Society, 56, Paternoster Row, E.C.

D. G. Lyon, Petersteinweg, 51, III, Leipzig.

The following were duly elected Members of the Society :—

Eugène Autran, Les Charmelles, Geneva.

Captain C. R. Conder, Devon Cottage, Guildford, Surrey.

Rev. Canon John Grainger, D.D., M.R.I.A., Broughshane, Co. Antrim.

Thomas S. Jago, H.B. Majesty's Consul, Jeddah.

Rev. H. C. Reichardt, Tunis.

Thos. Wilberforce Stoughton, Lynton Villa, Beulah Hill, Upper Norwood.

Charles Alfred Swinburne, Upper Hamilton Terrace, St. John's Wood.

Frederick A. White, Kinross House, Cromwell Road, S.W.

Howell Wills, The Temple.

Coventry A. Woodhouse, 9, Pembridge Crescent, Bayswater, W.

To be added to the List of Subscribers :—

The Weston-super-Mare Church Institute.

The Alliance Israélite Universelle de Paris, 35, Rue de Tréves, Paris.

A Paper was read "On the Houses and Householders of Palestine in the time of Christ," by the Rev. W. H. Sewell.

After some introductory remarks respecting the four kinds of building stone in Palestine, and the method of *hewing* it by skilled stone-hewers; and after pointing out the difference between the Levantine large inn or khan, and the smaller rest-house—two buildings in general use by travellers,

Mr. Sewell described the *one-roomed house* of stone of a village, distinguishing two sorts; one sort having half the interior used by beasts of burden; the other sort having wholly separate and apart such stabling and offices, both for dead and live stock, as are mentioned in the Bible. The *court house*, which was defined to mean a house enclosing at least one court or courtyard open to the air, was next described, especially that occupied by Caiaphas.

Prætorium, the name given to Pilate's Court-house, as well as to others, was explained, and an exactly-corresponding English equivalent

stated. After adverting to the *prison house* at Philippi, which had a resident jailor, and in Jerusalem to the prison house without one, occupied A.D. 32 by the Twelve Apostles, and A.D. 43 perhaps by Peter also, which had inner and outer wards as well as an iron-plated outside door, Mr. Sewell briefly referred to the *palaces* of the Bible, namely, places of worship, royal residences, and public buildings. He next defined the English terms colonnade, arcade, porch, and cloister, and proceeded to notice certain terms used in the New Testament for shelters from the weather and for entrances into places, and explained what he believed was meant by *stoa*, *pyle*, *pylônes*, and *pyla*. He commenced describing an ordinary court-house in the time of Christ by drawing attention to the *house porch* (*pylon*), which was either constructed with a door, or was arched, and without one. The rooms of an ordinary house were shown to be chiefly two: one the large *reception-room*, used also as the *guest-chamber*, large enough to hold 30 guests on the occasion of the feast which Samuel made for King Saul; the other, the *closet*, was a small but habitable room, like the Royal Closet at Windsor. In Palestine the closet served as a bedroom, a bride-chamber, a sickroom, a strong-room; and though usually small and closet-like, sometimes had itself a closet. Micaiah announced that Zedekiah the son of Chenaanah would have to conceal himself in a closet's closet.

The housetop, or roof that is flat, was next referred to, and shown to be usual in every part of the Levant. On it was the *summerhouse*, (Heb. *aliyyah*, Greek *hyperbon*) usually the best room of the house. This, a most important term of the domestic architecture of the Greek Testament, was specially noticed and illustrated. Its name was justified by reference to the handsome summerhouses erected in different parts of the Royal Gardens, Kew; its appearance and position were compared with the upper part of the Radcliffe Observatory, Oxford, as seen in 1854. The summerhouse was shown to have been used by King Eglon for taking a *siesta* by day; by King David for retirement in sorrow; by the Apostles for divine worship; by St. Paul for the celebration of Holy Communion; by St. Peter for private prayer, as well as for the repose of the dead body of a Christian lady, Tabitha. The description of the houses of the Holy Land terminated with a reference to the *windows* of a house; and to the *relative parts of a room*, in which was pointed out the place of honour.





Mr. Sewell concluded his paper by treating of the inhabitants of the Holy Land, whom he divided into three classes: *Cavedwellers*, found between the Lake of Galilee and the Hauran, and the Horites of Petra. *Tent-dwellers*, namely—

Children of Hagar, Abraham's Egyptian handmaid;

Children of Ishmael, Abraham's son by Hagar;

Children of Kedar, Abraham's grandson by Hagar;

Children of Midian, Abraham's son by Keturah, and *Arabians*,

whom Mr. Sewell believes to be all descendants of one common ancestor, and the Bedawin their surviving posterity.

With respect to *Housedwellers*, after pointing out that the house-dwelling population of Palestine never took to tents except once yearly, at the Feast of Tabernacles, and in the time of war, of pilgrimage, and crowded gatherings, Mr. Sewell gave the names of known house-owners, the sites of their houses, and the social position taken by such householders in the time of Christ; and inferred from the style in which their houses were furnished, the costly and extensive wardrobes people kept; their jewellery and precious stones; the populousness of their household establishments, ruled as they were by highly paid and powerful officials, and by the sumptuousness and frequency of their feasts, that the countrymen of Christ were possessed of great wealth.

DR. REICHARDT wished to point out one or two instances in which he thought Mr. Sewell was wrong in his conclusions. With reference to the *Summer House*, he mentioned that with a temperature of between 90 and 110 degrees in the shade, some cooler place would be required than the top of a house, burning with the concentrated rays of a hot sun. In the heat of the day the natives sought a cooler place—the coolest place to be found—i.e., the room in the lower part of the house, built of stone, sometimes with a floor of marble, fountains, &c. Such rooms Dr. Reichardt took to be the *Summer House*, and they are used for the *siesta*; from this room, in the cooler part of the day, the natives migrate to another chamber, where they smoke, drink coffee, and sleep.

Houses were not always exactly the same in arrangement, but the *Summer House* is always the *Khan*.* One-roomed houses were not to be found in the cities, but in the villages, and Dr. Reichardt

* *Kaa'a* in Damascus; *Mandarah* in Cairo.

thought that as matters moved slowly in the East, it was probable that the houses are now pretty much the same as they were in the time of Abraham. It was also his opinion that the old ruins being of stone, and of the Roman and Greek periods, it was most probable that the houses of the rich were of stone and those of the poor of mud.

The REV. A. LÖWY observed that in the Hebrew Scriptures there were three terms relating to house or habitation which, in part, were connected with the identical Aryan names.

Ba-yith (house) is purely Semitic, and recurs in all the languages akin to Hebrew; but it is remarkable that whilst in Hebrew the verb "to lodge" is expressed by *lûn*, the other Semitic languages employ the vocable *bath*, which originally meant "to be housed." In the Aramaic version of the Pentateuch, Onkelos, in his rendering of Genesis xxviii, 11, employs (with regard to Jacob's night rest on the uncovered ground) *u-BATHtamman*. This general employment of the word *bath*, in the sense of "spending the night in some place," proves that before the Semites were split up into different nations, they employed the *ba-yith* or *baît* principally to describe night lodgings.

A second term for habitation is *ma'on*. The word is employed poetically with regard to the heavens as the habitation of the Deity (see Deuteronomy, xxvi, 15, "Look down from Thy holy habitation, from heaven"). The same term was employed by Semitic pagans, who worshipped the *Baal ma'on* (see Numbers xxxii, 38). This word appears to correspond with the Pehlevi term *mêhan*, with *maethana* or *maethanya* in the Zendavesta, and it recurs in the Latin *mansio*. The third term *hana* was chiefly employed with regard to encampments. In Isaiah xxix, 1, however, occurs the phrase *kiryath hana David*, which seems to admit of the literal translation, "the city of the *hana* (or habitation) of David." Just because *hana* is here treated like a proper name, it did not receive the ordinary genitive *th*. As a verb *hana*, and as a noun *ma'haneh*, this vocable is met with in numberless instances throughout the Hebrew Bible. In the Pehlevi it has the form of *khânuh*, and in modern Persian *hâneh*.

With regard to the structure of Jewish houses in Palestine, Mr. Löwy suggested that in the course of a thousand or fifteen hundred years radical changes must have been introduced in consequence of the intercourse of the Israelites with foreign nations.

Captives returning to the land of their fathers, and foreign settlers, who at a later period introduced Greek and Roman fashions in the Holy Land, must have very materially affected the taste of the Jewish inhabitants, especially in the principal cities. The poverty of the poorer classes might well make them adhere to a conservative principle of simplicity; but the wealthier portion eagerly adopted the architectural display of the Greeks and the Romans. Were it not the fact that Josephus gives glowing accounts of beautiful buildings raised in the style of Greek architecture, or that the ancient expounders of the Pentateuch protested against the extravagance in the erection of theatres, balnea, &c., it might be seen in the pages of the Mishna that the terms relating to common buildings are of a purely Semitic origin; but those terms which relate to palatial structures are chiefly derived from Greek or Latin. As instances, Mr. Löwy cited the Rabbinical term *akhsadra*, a hall or ante-room (in Greek *ἑξέδρα*, in Latin *exedra*); *prosдор*, a vestibule, apparently connected with the Greek *προδύπον*; *traklin*, a dining room, from *triclinium*.

REV. W. WRIGHT, D.D., referred to the classification of the races made by Mr. Sewell. He thought that the proper division was the Bedawin, or desert-dwellers, the Fellaheen, or cultivators of the soil who lived in villages, and the dwellers in cities. Although there were, as in all countries of the East, men who took up their residence in caves, he (Dr. Wright) had seen very few, and there really was no distinct class that could be called cave-dwellers. Near the Yarmouk Valley, and in a few other places, there were a few families living in subterranean places through necessity. He had spent nights in such places himself through necessity, but he could hardly be called a troglodite. Too much stress must not be laid on the word rich man in the East. The riches of a man was a comparative term: £30,000 would, in Damascus, entitle a man to be called rich, whereas in some places so small a sum as £30 would make a man rich. The tracing of all tent-dwellers to Abraham could not be accepted. When Abraham reached the Land of Promise "the Canaanite was then in the land," and the Bedawins were then in the desert.

The President, the Rev. Charles J. Ball, and Mr. G. Bertin, joined in the discussion, and Mr. Theo. G. Pinches added some remarks on recently discovered tablets giving interesting particulars of the laws of house-holding among the Assyrians. These will be submitted to the Society at a future meeting.

MR. SEWELL, in reply, admitted that owing to the oppressed state and misgovernment of Palestine, such noble summerhouses of stone as that shown in Messrs. Arundell and Tarte's diagram were no longer common; although humble representatives of them are still to be frequently seen. A traveller visiting the Armenian Convent at Jerusalem in January, 1882, saw the cells of the monks opening upon the housetop. Shelters of the sort, peculiarly shaped like the lower halves of the English capital letter M, are to this day common enough on the housetops in Egypt. In prosperous times such summerhouses would not be (as often at present) mere boughs of oleander intertwined like wickerwork, or light awnings, beneath which probably few Orientals, if any, would shelter themselves from the heat of the blazing noonday sun. These *hyperōa* would, by rich people, be built of stone substantially, of thick walls, yet through-aired (רחן Jer. xxii, 14), cool, and suited for taking a *siesta*; a use to which King Eglon's *hyperōon* seems certainly to have been put. It was necessary to go up to an hyperoon (LXX, 2 Ki, xviii, 33; Acts i, 13; ix, 37, 39); to carry an object up to it (LXX, 3 Ki, xvii, 19): and likewise necessary to go down from an hyperoon (Tobit iii, 18); to carry an object down from it (LXX, 3 Ki, xvii, 23).

With regard to the suggestion that, in a two-storied Syrian house (not a common sort of ancient building, to judge by the remains), the *ὑπερῶον* (which is the Septuagint term for עֲלִיָּה) was not the modern *alliyeh*, but really the modern *ardiyeh* or *First Floor*, the matter stood thus:—

King Eglon was found by his attendants "fallen down dead upon the earth" (Judg. iii, 25). It was admitted that the king was in some elevated structure of or belonging to the house. It would scarcely be natural to term the stone floor of a first story room "the earth." As however the flat roofs or housetops now are, and probably always were, made up of consolidated *earth*, it would, on the contrary, be most natural to say of a slain man fallen upon such a housetop, that he "was fallen down dead on the earth" (ἐπὶ τῇ γῇ).

Thanks were returned for these communications.

DR. REICHARDT exhibited a cylinder-seal, upon which he made some remarks, to be published with an engraving in a future number of the *Proceedings*.

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Proceedings Soc. Bibl. Arch. Dec. 1882.



Cuneiform Inscription at Kaisariyeh.

The following Communication has been received :—

THE KAPPADOKIAN CUNEIFORM INSCRIPTION NOW AT
KAISARIEH.

DEAR MR. RYLANDS,

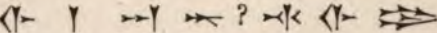
In 1880 Sir Charles Wilson forwarded to me a copy of an inscription which he had come across at Kaisarieh, and which he thought might possibly turn out to be Hittite. The copy, however, was not sufficiently distinct to allow me to pronounce an opinion upon the characters of which it was composed ; all I could see was that it consisted of five lines, divided from one another by straight lines, just as Hittite texts are. When I was at Smyrna in March, 1881, Mr. W. M. Ramsay put into my hands a rubbing of the inscription made by Sir C. Wilson, but I was still unable to make out what the characters composing it were. I could only assert that they were not Hittite, and suggest that they had a Gnostic origin.

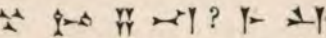
Last summer, however, Mr. Ramsay himself, when at Kaisarieh, examined the stone on which the inscription is found, and made a copy both of the sculptures and of the inscription with which it is adorned, besides a squeeze of the inscription. This and his copy he sent me, and I at once recognized that the characters were those of the Assyrian cuneiform syllabary, though of a very barbarous type. Shortly afterwards I received another squeeze of the same inscription from Dr. Gwyther ; and this it is which is published in the present number of the *Proceedings*.

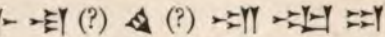
I learn from Mr. Ramsay that the stone on which the inscription is engraved was discovered many years ago along with another at a village between Amasia and Amisos (*Samsûn*), and was purchased there by an Armenian. The village may perhaps have been Zilleh (the ancient Zela), where the artificial mound called the tumulus of Semiramis by Strabo still exists. The stones are both of white marble, stained black on the surface, and belong to the same curious type of art. One of them has a short inscription in characters unlike any I have seen before. The art is of the strangest possible kind. Heads like those on Greek medallions, says Mr. Ramsay, but hideously ugly, "are mingled with the most curious imagery ;—a column with a crowned woman's head, the crown being bitten by a serpent, which is coiled round another column ; a crescent moon and rayed star ; a hideous woman standing on a pedestal, and holding a naked child, crowned like herself, suspended from each hand." The stone, how-

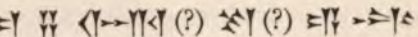
ever, on which the cuneiform inscription is incised bears a sculpture of a much more important character. This is engraved under the inscription, and represents a king seated in the Assyrian style, with his fan-bearers behind him, and his attendants bringing a body of captives before him. The latter, remarks Mr. Ramsay, "wear the dress represented in the sculptures of Phrygia, while the costume of the king and his attendants is distinctly Hittite." It is the dress which has been made familiar to us by the sculptures of Boghaz Keui and Eyuk, of Ibreez and Karabel, to which we must now add, thanks to Dr. Gwyther's photographs, of Carchemish also. The seated monarch is touching the forehead of a crouching captive with the butt end of his spear. It is plain that the capture of some town and the submission of its inhabitants are depicted, and that the inscription above the scene ought to have reference to the event.

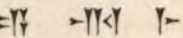
The barbarous character of the writing, and the fact that the inscription has been worn away in the top corner on the right hand side, while a crack runs through the middle of it, make it somewhat difficult to read. The difficulty is increased by our ignorance of the language in which it is written. The ideographs and determinatives in it, however, are sufficiently clear to show what its general purport must be. I should transcribe it thus in ordinary Assyrian characters:—

1. 

... D.P. D.P. Tar - * - ti - si
*Before Tar - * tisi the king*
2. 

D.P. Gu - za - na * me ka
of the land of Guzana
3. 

me la (?) khi (?) D.P. ka - ab
..... the city of Kab
4. 

iz za ar te e bal
.....
5. 

e - ri - me
he has captured (?)

I am specially pleased to find mention made of "the god Tar," as it goes to verify my system of Hittite decipherment. Before the discovery of the name in this inscription I had concluded that a god Tar must have existed by the side of *Tar-kus*, "the son of Tar," just as Sandan (or Sanda) exists by the side of Sanda-kos. The character which follows the name of Tar is unfortunately doubtful. It may possibly be meant for 𐎶𐎵𐎶𐎵 *sul* or *dun*, or for the Babylonian form of 𐎶𐎵 *un*. The land of Guzana, mentioned in the second line, is not otherwise known, but it will have been the native name of the northern district of Kappadokia in which the inscription was found. The crack in the stone makes it impossible to identify the character which follows. In the third line the characters *la-khi* are very doubtful, as one character only seems intended, not two. Instead of *Ka-ab*, we might read *Ka-su-ab*, breaking the first character into two; but I do not think this is likely. At the beginning of the next line the division of the characters causes a difficulty. We might read 𐎶𐎵 *iz-kha* or even 𐎶𐎵 *un*. The crack renders my restoration of the next two characters uncertain. *Erime* in the last line ought, according to analogy, to be the third person singular of a verb. Now *ma* seems to be the suffix of this person in the two Kappadokian cuneiform contract tablets brought to light last year by Mr. Pinches, to which Mr. Ramsay's visit to Kaisarieh last summer has now added five more (see *Proceedings*, Dec., 1881, p. 36). Moreover, if my system of decipherment is right, *me* is the suffix of the same person in the Hittite inscriptions, and, as I have shown on another occasion, everything goes to indicate that the Hittites were the "White Syrians" of Kappadokia, who lived in the neighbourhood of the spot where the inscription I have been discussing was discovered. If further proof of this fact were needed, it has been afforded by the photographs taken by Dr. Gwyther at Jerablûs and Merash. The style of art, the dress, and the attitude of the figures at Carchemish are those of the figures of Boghaz Keui and Eyuk. The Hittites came from the north, as their boots declare, and conquered a portion of the Semites in northern Syria; it is not surprising, therefore, that the ideograph they employed to denote "a country" resembles the mountain-peaks of central Kappadokia.

The forms of the characters used in this inscription of Tar-*tis belong, as I have already said, to the syllabary of Nineveh. They must have been borrowed, therefore, before the overthrow of the Assyrian empire, and when the conquests of Sargon had extended

Assyrian influence in Asia Minor. But their forms are so uncouth that it is plain this influence could not have been very far-reaching. The original uses of Hieroglyphics had already informed us that the cuneiform mode of writing had been introduced into Asia Minor though as yet some of the characters had undergone slight modifications in the process.

The division of the lines which we find also in the Kappadokian contract-tablets is peculiar and since it is characteristic of the Hittite inscriptions while it is foreign to the Assyrian ones, it indicates that the people to whom both this inscription and the contract-tablet belong had previously been familiar with the Hittite mode of writing. Another indication of the same fact may be found in the little up right line with which this inscription ends. It is, I believe, a representative of the little line which is placed at the end of a paragraph in the Hittite texts.

By way of appendix I would return to the cuneiform inscription which I copied at Smyrna on a small glyptic's head from Kappadokia, published in the *Proceedings* of this Society for Nov., 1881, p. 191. It was brought to Smyrna along with a hæmatite cylinder, now in my possession, with a cuneiform inscription upon it which I am unable to read, and it is now, I believe, in the Louvre. The characters are those of the Amardian or "Proto-Medic" syllabary with the exception of one, WEW d'm , which belongs to the later Babylonian. The inscription reads as follows:—

WE -EWE EWW = WE = WEW I-

Ku - ar - hu - man the king Man-dhu - mas,

that is to say, "Kwaruman the king, the Mandhumian." How the Amardian syllabary found its way into Kappadokia is more than I can conjecture. It can hardly have done so except during the reign of Kyros.

A. H. SAYCE.

Queen's College, Oxford, Oct. 23rd, 1882.

NOTE.—I must mention that owing to the shallowness of the characters on the front of the squeeze, the back had to be photographed and then reversed. This gives to the lines and characters on the plate of the inscription (to be issued with the *Proceedings* for January) the appearance of their being raised, whereas on the original stone they are of course incised.—W.H.R.

DEAR MR. RYLANDS,

Having been able, through your kindness, to examine the squeeze sent to Professor Sayce, of an inscription found by Mr. Ramsay, and the photograph, which will be published in the *Proceedings*, an explanation of the origin of the inscription has occurred to me.

This inscription is no doubt an attempt to reproduce cuneiform characters, but has, I think, been done by a most unskilful hand, and I fail to trace some of the characters Professor Sayce has transcribed. We learn from him that the inscription is on a marble slab; it would therefore be a *stèle*, and it must be noted that this would be the only instance known of a *stèle* with so small an inscription. The wedges, if they can be so called, are very irregularly chipped in all directions, though there seems to be an attempt at a slanting direction from right to left; the shapeless form of certain characters does not appear to proceed from want of skill of the writer, as in other cases he has made them in the direction required, and marble being a soft substance, the carving offered no difficulty. All seems therefore to show that we have here a forgery; but from what was it copied?

The small clay contract tablets are abundant in Turkey, and they have besides been multiplied by the Arabs by means of casting. The writing of these tablets is cursive; the wedges are therefore slanting, and on account of the form of the wooden style, assume a peculiar shape. Those who have studied and copied these contract tablets, will easily see that the wedges reproduced in the inscription now under discussion have been imitated from a contract tablet. This at once explains why the wedges are slanting and of so curious a shape, though they must have been picked out at random, for they appear to me to form no real groups composing what Assyriologists call characters. The straight lines which divide the rows of wedges are, I think, imitated from the seals, where such lines always occur. As to the figures represented on the stone, from what can be gathered from Professor Sayce's note, it seems that they are also imitated from those on seals and other Assyrian monuments.

I therefore think that this inscription ought to be classed with the so-called boss of Tarkondemos, and that it is premature to draw conclusions touching the intercourses of the Kappadokians, Hittites, and Assyrians, and the origin of a writing.



THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ————— Geographische Inschriften Altaegyptische Denkmaeler.
 Vols. I—III (Brugsch).
 ————— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ————— 2nd series, 1869.
 ————— Altaegyptische Kalender-Inschriften, 1866.
 ————— Tempel-Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ————— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar and Chrestomathy.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ————— 6th and 7th do.
 ————— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841-1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ————— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ————— De Carchemis oppidi Situ et Historia Antiquissimâ.
 8vo. Paris, 1872.
 RHIND, A. H., Thebes : its Tombs and Tenants. 1862.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

THIRTEENTH SESSION, 1882-83.

Third Meeting, 9th January, 1883.

(ANNIVERSARY.)

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



The President referred in fitting terms to the loss the Society had sustained by the death of Mr. Samuel R. Bosanquet, of Dingestow Court, Monmouth, one of the earliest Members of the Society.

The following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Geographical Society:—The Proceedings and Monthly Record of Geography. Vol. V. No. 1. 8vo. January, 1883.

From the Royal Institute of British Architects:—The Proceedings. Session 1882-83. Nos. 4 and 5. 4to. London. 1882.

From the American Oriental Society:—The Proceedings. New York. October, 1882.

From the Secretary of State for India in Council:—Sacred Books of the East. Vol. XIV. Sacred Laws. Part 2. Vasishta Bhandhāyana. Translated by G. Bühler. Vol. XVIII. Pahlavi Texts. Part 2. Translated by E. W. West. 8vo. 1882.

[No. xxxv.]

From the Author :—Die Keilinschriften und das Alte Testament.
Von Eb. Schrader. Giessen. 1883.

From the Author :—Is Fingal's Cave Artificial? By F. Cope-
Whitehouse, M.A.

Reprinted from "The Popular Science Monthly," December,
1882. 4to. New York, U.S.A.

From the Author :—The Pedigree of the Devil. By Frederic
T. Hall, F.R.A.S. 8vo. London. 1883.

From the Author :—Salamina (Cyprus). The History, Treasures,
and Antiquities of Salamis, in the Island of Cyprus. By
Alexander Palma Di Cesnola, F.S.A. 8vo. London. 1882.

From the Publishers, Messrs. Reeves and Turner :—The Origin
and Significance of the Great Pyramid. By C. Staniland Wake.
8vo. London. 1882.

The following were nominated for election at the next
meeting, February 6th :—

William Godsell, Auditors' Department, India Office.

Gustavus Masson, B.A., Harrow.

H. Morris, Eastcote House, St. John's Park, Blackheath.

Mrs. Symmons, 42, South Street, Greenwich.

Professor W. A. Stevens, Theological Seminary, Rochester, New
York, U.S.A.

Rev. Thos. Walker, M.A., St. Augustine's College, Canterbury.

The following were elected Members of the Society :—

Miss H. M. Adair, 40, Chester Terrace, N.W.

George Biddle, 208, South Fifth Street, Philadelphia, U.S.A.

Miss Dixon, 47, Thurloe Square, South Kensington, S.W.

Rev. Alexander James Harrison, D.D., Ph.D., &c., Waterfoot
Vicarage, Manchester.

Rev. R. Lovett, Religious Tract Society, 56, Paternoster Row, E.C.

D. G. Lyon, Petersteinweg, 51, III, Leipzig.

The following Honorary Members were elected :—

Dr. Conrad Leemans, Keeper of the Egyptian Museum, Leyden.

Ernesto Schiaparelli, Keeper of the Egyptian Museum, Florence.

George Perrot, Paris.

SECRETARY'S REPORT

FOR THE YEAR 1882.

SINCE the last Anniversary Meeting, held here on the 10th January, 1881, death has taken away from us some most valued Members; and it was with especial regret that the loss of the following was announced:—

The Right Hon. The Earl of Harrowby, K.G., D.C.L., &c., &c., *Vice-President.*

François Joseph Chabas, *Honorary Member.*

Henry Adrien Prevost de Longperier, *Honorary Member.*

Dr. T. R. Robinson, F.R.S.

Mr. Jonathan Peckover, F.S.A., &c.

The number of Members on the Roll was announced in the Report for the year 1881 as being 625. During the past year there has been no falling off in the strength of the Society.

The Roll now comprises:—

Ordinary Members	....	....	....	....	574
Public Libraries	....	....	....	....	34
					608
Foreign Honorary Members	....	....	....	....	33
					TOTAL
					641

Although, in conformity with the Bye Law, the number of meetings held during the past Session has been somewhat diminished, the papers read before the Society have not been of less interest than heretofore. The excavations carried on in those countries, the history and archaeology of which particularly interest the Society, have, although interfered with by various troubles, produced many valuable results. It cannot but be a subject of universal regret that the recent operations in Egypt have resulted in absolutely nothing as regards the antiquities of that country; more particularly when we remember the advantage taken by others of a like opportunity in past years.

The fresh field of enquiry, Asia Minor, or as a large portion of it has been named, "The Land of the Hittites," has still further been opened up, other sculptures and fragments of inscriptions have been sent to the British Museum, some of them doubtless adding more or less to the completeness

of those already preserved in the national collection. At last the "Statue Inscription" from Jerabis has arrived, and other pieces are, I believe, on their way to England. The discovery of inscriptions and carvings upon the face of the rocks, similar to those at Eyuk and Boghaz Keui, has been announced; and in the *Revue Archéologique* will shortly be published by M. George Perrot, a number of clay seals similar to those discovered at Nineveh by Sir Henry Layard, so far back as 1851. Thus it will be seen that little by little our knowledge of this class of documents slowly increases: and it will be the endeavour of the Council of the Society to place its Members in possession, as far as possible, of the results of the new discoveries.

To Professor Sayce, who has with others attempted the decipherment of the "Hittite" characters, we are indebted for having communicated the results of his enquiry; and in a paper read before the Society at the closing meeting of the Session 1881-82, he presented a classification of the characters into groups, and by comparison attempted to arrive at their value and explanation. Belonging to the same great division of Asia, may be classed the two cuneiform tablets supposed to come from Cappadocia, brought under the notice of the Society by Mr. Theo. G. Pinches, the text of which, with his remarks, will be found in the last volume of the *Proceedings*. A note on the same subject from the pen of Professor Sachau was printed in the same volume.

Mr. le Page Renouf has dealt with questions of the Egyptian belief, in a paper entitled Egyptian Mythology, Mist and Cloud, explained some very interesting examples of the early belief based upon the observation of natural phenomena. Again, in a communication printed in the *Proceedings* of February, he dealt in an exhaustive manner with the values of various groups of hieroglyphic characters. Mr. W. Flinders Petrie submitted the results of his examination of the pottery and implements collected by himself at Giseh and the neighbourhood, between December, 1880, and June, 1881. Mr. L. Lund explained in a paper entitled The Epoch of Joseph: Amenhotep IV as the Pharaoh of the Famine, his theory as to the identification of that monarch. Two communications bearing on the ancient history of Egypt must be mentioned, that of Professor Lieblein, on the Phœnicians in Egypt, and that by Mr. J. Cope Whitehouse, in which, in a paper printed in the *Proceedings*, he illustrated and explained the results of his explorations carried on for several years in the desert near the Fayoum, as to the probable real site and extent of Lake Moeris.

The papers on Assyrian antiquities and history read before the Society have not been behind their predecessors in interest. In the communication On the Birds of the Assyrian Records and Monuments,



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the Rev. W. Houghton has collected as far as possible all that is known on this interesting subject of ancient natural history. This paper will be printed in a future part of the *Transactions*, with a number of illustrations, embracing all the different types of birds as they are represented on the Assyrian *bas-reliefs*; and will thus add to the series of papers on similar subjects for which the Society has been indebted to Mr. Houghton. Mr. Bertin, in *The Rules of Life among the Ancient Akkadians*, dealt with a subject too much neglected by Assyrian scholars, and presented to the Society some new facts in this department of study.

A future volume of the *Transactions* will contain, together with the papers mentioned above, the observations by Mr. Pinches upon the calendars of the ancient Babylonians now in the British Museum, as well as some of the most interesting communications for which the Society was indebted to him during the previous Session of 1880-81.

In the department of Hebrew Antiquities, the Rev. A. Löwy, in dealing with the Notices of Glass in Ancient Jewish Records, did much towards elucidating a subject of which but little is known.

Among other papers read during the present Session there will be printed, with *fac-similes* of the documents, those of M. Eugène Revillout, On a Demotic Papyrus containing the Malediction of an Egyptian Mother on her son embracing Christianity, and Two Demotic Documents of the Reign of Darius, referring to a marriage contract.

Since the last Report was presented to the Society, the long delayed third part of Volume VII has been issued to the Members. This delay enabled me to place before the Members the series of copies of "Hittite" Inscriptions, and it is hoped that the facilities afforded thereby will lead students to the discovery of the key to their decipherment.

The greater portion of the first part of Vol. VIII is in type, and many of the illustrations are ready. It will contain, with other papers read before the Society, that by the President, describing an Egyptian tablet of the period of Amenophis III, of the XVIIIth Dynasty, made for the twin brothers Har and Suti, who occupied the distinguished rank of "Superintendents of Works," or architects, and were attached to the construction of the Shrine and Temple of Amen, of that part of Thebes called Southern Ap, supposed to be Karnak. The paper by Mr. Le Page Renouf, on Egyptian Mythology, Mist and Cloud, already referred to as having been read during the past year; the communication by the Rev. W. Houghton, on The Birds of the Assyrian Records and Monuments mentioned above. The description by Mr. Theo. G. Pinches of the

discoveries made by Mr. Rassam at Aboo-habba, read before the Society in June, 1881, and embracing the results of a further examination of the documents ; that by Mr. Bertin, also referred to above, on the Rules of Life among the Ancient Akkadians, &c., &c.

It is to be noticed with satisfaction that the continually increasing bulk of the *Proceedings* seems to point to the realisation of the hope expressed in the Report submitted to the Society last year, "that they might form a convenient and permanent record of discoveries and points of interest to the Members." The Council venture to hope that as time goes on, the many friends who have contributed by their communications to add to the value of this portion of the publications, will continue, with the aid of other supporters, to help towards the realisation of the hope that at no very distant period your *Proceedings* will become a veritable "Journal of Biblical Archæology." Not a little has already been done towards this object ; and taking the letters already published in the order in which they were printed during the last year, the Society is indebted for the following :—Professor A. H. Sayce, The Newly Discovered Cuneiform Inscriptions on the Nahr-el-Kelb ; Mr. Theo. G. Pinches, Cappadocian Tablets in the British Museum and the Louvre, to which Professor Sayce and Mr. Geo. Bertin added notes ; Remarks by Mr. Theo. G. Pinches on the Cappadocian Tablet preserved in the Bibliothèque Nationale at Paris ; further remarks by Professor Sayce on The Cuneiform Inscription on the Nahr-el-Kelb ; Mr. F. W. Eastlake, Uruku *versus* Sišku ; Professor W. Wright, LL.D., on Three Gems bearing Phœnician Inscriptions ; Mr. P. Le Page Renouf, Wrong Values commonly assigned to Hieroglyphic Groups ; Professor William Wright, LL.D., Remarks on the Siloam Inscription ; Mr. A. L. Frothingham, jun., Hebrew Inscriptions in Mosaic of the Fifth Century in the Tomb of the Empress Galla Placidia, Ravenna ; Professor T. Hayter Lewis, Notes on Tel-el-Yahoudeh ; Rev. Robert Gwynne, Note on the Mosaic of the Mausoleum of Galla Placidia at Ravenna ; Professor A. H. Sayce, Notes on the Assyrian Numerals ; Professor Lieblein, The Phœnicians in Egypt ; Mr. Theo. G. Pinches, The Akkadian Numerals ; Professor Edward Sachau, The Cappadocian Cuneiform Inscriptions. To these may be added the two long and interesting communications closing the volume, The Coptic Inscriptions of Beni-Hassan and Deir-el-Mendineh, by Professor Sayce ; and that of Mr. F. Cope-Whitehouse, Lake Moeris and recent Explorations in the Desert of the Fayoum, already referred to.

A few words may well be added about the publications of the Society not connected with the funds at the disposal of the Council. Of the Reproduction of the Bronze Ornaments of the Gates of the Temple at Balawat, Part IV has been issued to Subscribers, and of the completing portion (Part V), nearly the whole of the descriptive text by Mr. Pinches

is in the hands of the printer. As the whole of the plates are ready, I hope that in the early part of this year the work will be finished and delivered to the subscribers. The encouragement this effort has received will doubtless induce a continuation of the series.

Another work has already been undertaken: Mr. Theo. G. Pinches having with great care himself copied a large number of texts in the Babylonian Cuneiform writing, they have been reproduced direct from his copies, thus insuring as much accuracy as possible. This work, of which the first part has already been published, and which is only issued to Subscribers, is intended to be completed in three parts.

The Council have with pleasure at each Meeting recorded the number of valuable donations made to the Library of the Society, and they have as occasion offered purchased, out of the ordinary funds, many volumes necessary for the use of the Members. In order, however, to complete the collections already made, many works are still wanting, and it is sincerely to be hoped that Members will, by presenting them, add to the completeness of the Library, and place them within the reach of those who may have few other opportunities of consulting them.

The balance of the fund subscribed for the alteration and extension of the Library, remaining in the hands of the Council at the commencement of 1882, was £5 16s. 3d., of which £4 10s. 0d. has been expended during the past year, leaving a balance of £1 6s. 3d., to which further subscriptions may be added. These amounts will be found included in the statement of receipts and expenditure.

The audited balance sheet annexed shows that the funds available for the year 1882 have been £687 1s. 0d., and the expenditure in the like period, £514 15s. 11d.

The balance brought forward from 1881 having been £159 6s. 7d., the balance carried forward to the current year 1883 is £172 5s. 1d., which, less one quarter's rent £25 owing for 1882, leaves the amount £147 5s. 1d., available to defray the cost of Vol. VIII, Part 1.

A vote of thanks to the President for his valuable services to the Society was moved by Canon Beechey, and seconded by the Rev. A. Löwy, to which the President replied.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31ST, 1882.

1883.		Dr.		£		s.		d.	
Jan. 1.	To Balance in hand	...	...	159	6	7			
"	" Library Account...	...	...	5	16	3			
"	Subscriptions for 1882	...	£ 366	18	6				
"	Arrears from former years	...	47	11	4				
"	In advance, 1883	...	15	15	0				
"	Life Composition	...	...	15	15	0			
"	Sales of Transactions	...	...	72	8	11			
"	Dividends, 1 year, on £108 1s. 1d.	...	...	3	9	5			
	New Three per Cents.	...	...				

LIABILITIES.

Rent, One Quarter, for 1882.
 Printing, Rent, and Current Expenses, accruing for 1883.
 Printing Vol. VIII, Part I.

W. HARRY RYLANDS, Sec.

Balance brought forward, including £11 11s. 0d., Subscription for 1883 paid in advance ... £172 5 1
 Audited and found correct, January 6th, 1883.

G. MACLARAN.

WILLIAM H. WHITE.

ASSETS.

Subscriptions still outstanding for 1882.
 Library Furniture and Effects at 11, Hart Street.
 The Transactions in stock.
 Reserve Fund in New Three per Cent. Annuities, £123 15s. 1d.
 11, HART STREET, BLOOMSBURY, W.C., January 6th, 1883.

The following Officers and Council for the current year were submitted for election:—

COUNCIL 1883.

President.

S. BIRCH, D.C.L., LL.D., F.S.A., &c.

Vice-Presidents.

REV. FREDERICK CHARLES COOK, M.A., Canon of Exeter.
 REV. GEORGE CURREY, D.D., Master of the Charterhouse.
 SIR HARDINGE STANLEY GIFFARD, M.P., Q.C., &c.
 THE RIGHT HON. W. E. GLADSTONE, M.P., D.C.L., &c.
 THE RIGHT REV. J. B. LIGHTFOOT, D.D., &c., Bishop of Durham.
 WALTER MORRISON.
 CHARLES T. NEWTON, C.B., D.C.L.
 SIR CHARLES NICHOLSON, BART., D.C.L., M.D.
 REV. GEORGE RAWLINSON, D.D., Canon of Canterbury.
 SIR HENRY C. RAWLINSON, K.C.B., D.C.L., F.R.S., &c.
 VERY REV. ROBERT PAYNE SMITH, Dean of Canterbury.
 SIR ERASMUS WILSON, LL.D., F.R.S.

Council.

ROBERT BAGSTER.	REV. ALBERT LÖWY.
WILLIAM BEAMONT.	REV. S. S. LEWIS, F.S.A., &c.
WALTER BESANT, M.A.	F. D. MOCATTA.
REV. CHARLES JAMES BALL, M.A.	J. MANSHIP NORMAN, M.A.
REV. CANON BEECHEY, M.A.	ALEXANDER PECKOVER.
ARTHUR CATES.	F. G. HILTON PRICE, F.S.A.
THOMAS CHRISTY, F.L.S.	P. LE PAGE RENOUF.
ROBERT CUST, F.R.A.S.	VILLIERS STUART, M.P.
CHARLES HARRISON, F.S.A.	COLONEL WARREN, R.E.
	REV. W. WRIGHT, D.D.

Honorary Treasurer.

BERNARD T. BOSANQUET.

Secretary.

W. HARRY RYLANDS, F.S.A.

Hon. Secretary for Foreign Correspondence.

REV. A. H. SAYCE, M.A.

Honorary Librarian.

WILLIAM SIMPSON, F.R.G.S.

The following communication was read by the Secretary:—

DEAR MR. RYLANDS,

I hope soon to send you a paper on the Ancient Geography of Northern Syria. Meanwhile, I may be allowed to submit to the Society of Biblical Archæology a few notes which may draw attention to some spots that seem most likely to reward the pains of the explorer.

The Karnak list of Northern Syria (Mariette, *Karnak*, No. 120-350) has just received some valuable corrections from M. Golenischeff (*Zeit.*, 1882, 145). It is now clear that this roll of names contains materials as valuable for the land of the Hittites as the first list, separately published by Mariette, has supplied to the geographer of Palestine.

A list of Seti I, and scattered notices in the records of the XVIIIth and XIXth Dynasties, are available for comparative study.

On the other hand, almost all that is known from Assyrian sources is condensed in the very valuable work of Dr. Frederick Delitzsch, *Wo lag das Paradies?* and the general outline is sketched by Professor Sayce (*Trans. Soc. Bib. Arch.*, VII, Part II). In the *Quarterly Statement* of the Palestine Exploration Fund, Mr. Boscawen has given some interesting material (1881, 224); and I need not refer to the important report of Captain Conder, R.E., on the Orontes Valley (1881, 161), except for the purpose of urging the importance of a careful exploration of the region surrounding the Lake of Homs. I have made much use of Rey's Map (*Carte de la Montagne des Ansariès*), and have found important information in a large map published by Arrowsmith in 1823. To these I refer as "Rey" and "Arrowsmith."

It is interesting to remember that nine or ten centuries elapsed between the conquests of Thothmes III from the Nile and those of Assurbanipal from the Tigris.

At present I only wish to show how far the Egyptian and the Assyrian records cover the same ground; how well identified many names are; how hopeful is the task of exploration in the field; how thickly peopled was this region seventeen centuries before the Christian era, and consequently how rich will be the reward to be gained by judicious and prompt examination of these city-ruins.

Now, if we run our eyes down the Karnak list to which I am referring, we find such names as:—

- 121. Aĭ. (?) *Kefr Aya* (Rey), south of Homs.
- 122. AMATU, Assyrian *Amatu*, Hamath (Del., 275).
- 125. Thermanna, west-south-west of Aleppo. (?) *Tûrmanin* (Rey).
- 126. Rekabā. (?) Rehab, close to *Tûrmanin* (Rey).
- 127. TUNIPA (*cf.* Assyrian *Tunupe* (Sayce). Lenormant identifies Tunep with Apamea ad Orontem (*Hist. Anc.*, 1882, 236), near Kulât el Mudîk (Porter, 582), north of Hamath. Tunep was a well-known point in Egyptian campaigns.
- 130. Tsareb (*cf.* Sarbûa, Del., 277).
- 132. Nii. "Possibly a town of the lands situate between the Orontes and the Khabour," says M. Maspero (*Zeit.*, 1879, 58), and M. Lenormant places it above Pethor, on the Euphrates, in the position of Karkemish, which was called *Ninus vetus*. Ni is mentioned in the inscription of Amonemheb in connection with the land of *Sentsar*, viz., of the Sajûr (Assyrian *Sagura*, *Sagûri*). I find the name *Samgour* in Arrowsmith's map, and it seems as if *n* had fallen out. Compare the personal name of *Sangar*, king of Karkemish.
- 141. Bursu, (?) Assyrian *Bisru*. Tell Beshar, on the way up the Sajûr Valley.

Then we must pass a good many names, but in

- 189. Nireb, perhaps we have *Nerab*, south-west of Aleppo (Rey); and in
- 190. Thereb, *Tereb*, very near, also south-west of Aleppo (Rey).
- 196. Niashepa. (?) *Nisib*, on the way from the Euphrates to Aintab.
- 197. Ta-tseker. *Cf.* *Tchukur Ova*, south of Merash, "the great Cilician plain."
- 201. Natuba. (?) *Aintab*.
- 205. Tuaub = *Tûb*. (?) *Kefr Tûb*, north of Hamah.
- 208. AURMA. Οὐραμα ἑλκυστος. (Maspero.) *Killis*, on the road from Aintab to Aleppo.
- 252. SÔR. (?) *Sûr* on Euphrates (Suriyeh), capital of the Shuhîtes. Del., 279.
- 264. Akershaua, and 282. Mashaua.

These are very interesting names. "The mountain of Shaua" occurs among places in the Lebanon infested by roving Shasu in the Mohar's Travels, in connection with Pa-makar-pe (*cf.* No. 347),

Thamakûr, and Ta-makhir-pe (Chabas, *XIX Dynasty*, p. 110). And "the mountain Sauê," besides "the mountain Saû," are found among names of the Lebanon in Assyrian annals. Del. 277.)

We remember how the Shasu spies deceived Râmeses at Kadesh on Orontes, and it is worth while to consider whether the "*Saâru* of the tribes of Shasu," devastated by Râmeses III (explained by Chabas, and by Brugsch (*Histoire*, I, 146) as Seir in Edom), may not rather be found at the northern descents of the Lebanon, where Burton describes the *Sha'arah* as covered with brushwood and trees, and "generally infested by robbers." (*Unexp. Syria*, I, 68, 69.) This is the very word; and the fellow-captives of the Shasu chieftain in this campaign would be the Hittite, the Amorite, &c., from this northern region, whom we find with him on the walls of Medinet Habû. (Rosellini, M.R., No. cxliii.) I do not think Dr. Haigh right in identifying the "mountain of Shaua" of the Mohar with "*Shaibeh* in the Anti-Lebanon range, sixteen miles north of Helbon." (*Zeit.*, 1879, 55.) Perhaps the name may yet be recovered.

- 270. As read with certainty by M. Golenischeff, is KARKAMASHA, Karkemish, attacked in the fourth campaign of Thothmes; and
- 280. PETHRI seems to be Assyr. *Pitru*, Pethor, the home of Bala'am, at the junction of the Sajûr with the Euphrates.
- 311. KHALEBU. *Aleppo*, which had a Sutekh.
- 313. Aurma. *See* 208.
- 314. Samâarua. (?) *Shomariyeh*, near the lake of Kadesh. Compare proper name of the chieftain Samarsa in the league against Râmeses II.
- 316. Pureth. *Purât* is the name of the Euphrates.
- 317. Saresu. This place had a Sutekh. *Cf.* *Sirasu*, king of the Singuraia (Sayce), also *Şarsu* (Assyr.), Del., 102.
- 322. Thinnûr. *Cf.* 'Ain et *Tannûr*, above the lake of Kadesh.
- 333. Iurima. *Cf.* *Urima*, on the Euphrates, above Biredjik (*Oroum*, Rey).
- 346. Ama * u. (?) Amaru. The Amorites.
- 347. Thamakûr. *Cf.* Tamakhirpe and Pamakûr, above.

The general position of the places enrolled in this list is well-marked by the prominent names. We may well call it the roll of Northern Syria, and it is certain that among the names still obscure many are likely to emerge into light on a worthy exploration of the

Hittite country. Let us remember that every name in this list truly identified indicates a place known to the Egyptian armies fifteen centuries before Christ. Hoping to treat this subject at greater length, I will pass on to some other sources of information, both Egyptian and Assyrian.

I will now notice the places which seem best identified on the routes across the Euphrates westward.

I. The way to Cilicia. (M. Maspero reads Karnak 140 *Khalukkha*, and suggests Cilicia. Assy. *Khilakku*) Passing Nezib (? Eg. *Niashapa*), and Dolikhé in Commagéné (Assyr. *Kummukh*)? Eg. *Thalekh*), which may have stood where Aintab is at present, the important and ancient town of Mar'ash is reached, which seems to me to be the Markashi of Sargon, capital of the Gamgumai (Eg. *Gagama*). See Menant, *Rois d'Assyrie*, pp. 159, 169, 185, 186.

Another line was taken by Shalmaneser II, in his 11th year (Ep. Can., 111). After destroying the cities belonging to Karkemish and to Arné, he made a wide circuit to the slopes of Amanus (Assyr. *Khamanu*). Then, crossing a mountain called Yaraku whose name is perhaps found in the river *Yagra*, west of the *Afrin* (Assyr. *Abriê*), which is marked by Arrowsmith, he invaded the land of Khavvat (*i.e.*, of the Khivvi or "Hivites," Del.), and took Ashtamaku, an important capital, which surely must be the "*Stommak*" of Arrowsmith's map (between *Edlip* and *Richa*). This identification seems to me to give a fixed point of great interest. Another important place is Azaz (Assyr. *Khazazu*), on the way from Antioch to the Euphrates, represented on the bronze gates from Balawat. In this region also are the two great town of antiquity, Arpad (*Tel Erfad*), and, quite near to it, *Kullanhou* (Rey), which seems to be the Kullani of Assyrian records and the Calno of Amos, vi, 2, Isaiah, x, 9 (see Cheyne, Isaiah, 2nd ed., I, 70), on the way from Karkemish to Hamath. This must also be the *Kullania* of an Assyrian contract tablet given by Mr. Pinches. (*Proc. Soc. Bib. Arch.*, 1881, 13.) Four out of the five towns mentioned lie in the land of the Patinians, of which Khazazu (*Azas*) was the capital. Dâna must surely be the present *Dana*, west-north-west of Aleppo; Kullania, *Kullanhou*; Arpadda, *Tell Erfad*, some six miles from *Kullanhou*; and Isana may well be a place eleven or twelve miles west-south-west of Aleppo, marked by Arrowsmith as *Essoyn*. Professor Sachau suggests Tell Isan, between Aleppo and Birejik. (*Proc. Soc. Bib. Arch.*, Session 1881-82, p. 117.)

Perhaps Karnê may be found in the same region. Or may it be the ancient coast town of Karne (now Karnûn), north of Tartûs (?) (Maspero, *Hist. Anc.*, 191, Porter, 556). And may the "horses of Kusââ" have been imported by way of Karne, perhaps from Egypt?

In the territory of the Khavvat, of which Hamath (Assyr. *Amatu*) was the capital, Shalmaneser II, who had marched by way of Aleppo, took Adiennu, (?) *el Djineh* (Rey) south-west of Aleppo) Barga, (?) *el Bâra*, where are most remarkable ruins (Porter, 580), and Argana, the capital of Irkhulena, whose palace was burnt. Can Argana be *Arjûn*, south of the lake of Kadesh?

Near Arjûn is the great earthwork of *Sfinet Nûh*, "a great platform of earth some 300 yards square, with small mounds at the four angles, as if representing the remains of towers, surrounded with a ditch 40 feet deep and wide. The direction of the sides is about north-east and south-west. An ancient road runs northward a little to the west." This is Captain Conder's description (*Palestine Exploration Fund Quarterly Statement*, 1881, 169). Arjûn is close to *Tell Neby Mendeh*, the site of Laodicea ad Libanum, where the name Kades is now found. Wherever Argana is to be found, it would seem that the field of the great battle of Karkar must be near, and the Orontes to the west of it, and Kilzau, to which place the battle raged.

The river must, one would think, have been narrow there, if Shalmaneser is rightly understood to say of his enemies, "with their bodies over the Orontes a bridge I made." Ep. Canon, 108.

I will leave off by the Lake of Kadesh, on which the great southern capital of the Hittites should be recovered. And surely among the selection of names here recounted, we have considerable material already ascertained for the guidance of the explorer in the "Land of the Hittites."

Believe me, yours sincerely,

HENRY GEORGE TOMKINS.

Park Lodge, Weston-super-Mare,

December 30, 1882.

Thanks were returned for this communication.

Remarks were added by Rev. A. Löwy, Canon Beechey, Rev. W. Wright, D.D., and the President.

The next meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, February 6th, 1883, at 8 p.m., when the following papers will be read :—

By THEO. G. PINCHES :—“ Babylonian Tablets referring to House-holding.”

By Dr. BIRCH :—“ Remarks on an Egyptian Tablet, &c.”



NOTE.—Members are reminded that their Subscriptions become due on January 1st, and should be sent to the Treasurer, B. T. BOSANQUET, ESQ., 73, Lombard Street, London, E.C.

THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

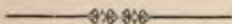
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- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
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 ————— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch).
 ————— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ————— 2nd series, 1869.
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 ————— Königsbuch der Alten Aegypter. 4to., 1858.
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 ————— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
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 Phraonique. 8vo. Paris, 1872.
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 8vo. Paris, 1872.
 RHIND, A. H., Thebes : its Tombs and Tenants. 1862.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

THIRTEENTH SESSION, 1882-83.

Fourth Meeting, 6th February, 1883.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered
to be returned to the Donors:—

From the Royal Society:—The Proceedings. Vol. XXXIV.
No. 222. 8vo. London. 1883.

From the Royal Geographical Society:—The Proceedings and
Monthly Record of Geography. Vol. V. No. 2. 8vo. February,
1883.

From the Royal Institute of British Architects:—The Proceedings.
Session 1882-83. Nos. 6 and 7. 4to. London. 1882.

From the Royal Asiatic Society:—The Journal. New Series.
Vol. XV. Part 1. 8vo. January, 1883. London.

From the Royal Archæological Institute:—The Archæological
Journal. Vol. XXXIX. No. 156. 8vo. London. 1882.

From the American Philological Association:—The Transactions.
Vol. XIII. 1882. 8vo. Cambridge, U.S.A.

From the Author:—*Empreintes de Cachets Assyro-Chaldéens
Relevées au Musée Britannique, classées et expliquées par
M. J. Menant.* 8vo. Paris. 1882.

[No. XXXVI.]

Extrait des Archives des Missions scientifiques et littéraires.
Troisième série. Tome neuvième.

From the Author :—Lake Moeris : from recent explorations in the Moeris Basin and the Wadi Fadhi. By F. Cope Whitehouse, M.A., etc. 8vo. New York. 1883.

Bulletin of the American Geographical Society, 1882. No. 2.
From the Author :—The Greek New Testament, as published in America. By Isaac H. Hall, LL.B., Ph.D.

Extract from the Transactions of the American Philological Association, 1882.

From the Editor, Rev. Stephen D. Peet :—The American Antiquarian and Oriental Journal. Vol. V. No. 1. January, 1883. 8vo. Chicago.

From the Author :—I Testamenti di Girolamo Cardano. By A. Bertolotti. 8vo. Milano. 1882.

From Alexander Peckover :—The Five Great Monarchies of the Ancient Eastern World, or the History, Geography, and Antiquities of Chaldaea, Assyria, Babylon, Media, and Persia. By George Rawlinson, M.A. Second edition. 3 vols. London. 8vo. 1871.

The following have been purchased by the Council for the Library of the Society :—

Alphabetisches Verzeichniss der Assyrischen und Akkadischen Wörter im zweiten Bande der "Cuneiform Inscriptions of Western Asia," &c., &c. Von J. N. Strassmaier, S.J. Parts 1 and 2. 4to. Leipzig. 1882-83.

Tentamen Palaeographiae. Assyrio-Persicae, &c., &c. Auctore D. Anton. August. Henric. Lichtenstein. 4to. Helmstadii. 1803.

Mémoires de la Société Royale des Antiquaires du Nord. 1844, 1845-47. 8vo. Copenhagen. (Two parts.)

Contains Paper by N. L. Westergaard, on the deciphering of the second Achæmenian or Median species of arrow-headed writing.

Johannis Nicolai, Antiquitatum Professoris, Tractatus de Synedrio Ægyptorum, Illorumque Legibus insignioribus, &c., &c. 8vo. Lugduni Batavorum. 1706.

The Gold Mines of Midian and the ruined Midianite Cities. A Fortnight's Tour in North-Western Arabia. By Richard F. Burton. 8vo. London. 1878.

The following were nominated for election at the next meeting, March 6th:—

Professor Henry Drisler, LL.D., Columbia College, New York.
John Gilmore, 41, Pembroke Road, Dublin.
Edwin Lawrence, LL.B., B.A., King's Ride, Ascot, Berks, and
10, Kensington Palace Gardens, W.
Rev. Donald Matheson, M.A., Roehampton.
Rev. Bouchier Wrey Savile, M.A., Shillingford Rectory, Exeter.

To be added to the List of Subscribers:—

The University of St. Andrews (J. Maitland Anderson, Secretary
and Librarian), St. Andrews.

The following were elected as Members of the Society:—

William Godsell, Auditors' Department, India Office.
Gustave Masson, B.A., Harrow.
H. Morris, Eastcote House, St. John's Park, Blackheath.
Mrs. Symmons, 42, South Street, Greenwich.
Professor W. A. Stevens, Theological Seminary, Rochester, New
York, U.S.A.
Rev. Thos. Walker, M.A., St. Augustine's College, Canterbury.

The following Paper was read by Theo. G. Pinches, "On
Babylonian Tablets relating to House-Holding:"—

This paper was a translation and discussion of an interesting series of documents which had been found by the author among the collection of Egibi-tablets in the British Museum.

The series consists of four documents, of which two are duplicate. Each of the series, though belonging to one place, namely, Borsippa, reached the British Museum at various times, and through different channels. The first in chronological order, which is dated in the second year of Nabonidus, is in a most excellent state of preservation. This document refers to the buying of a house and land by a Syrian named Bin-Addu-natānu, and his wife, Bunanitu, a Babylonian lady. The transaction is entered into for them by a man named Ibā.

The essential part of the document is as follows:—

"Seven canes, 5 cubits, 8 fingers, a house, with territory, a plantation which is within Borsippa, which Dān-šum-iddin, son of Ziria, son of Banāa, for 11½ mana of silver, for the price complete, has

delivered into the hands of Ibâ, son of Sillâ, son of the *Nagar*, by the authority of Bin-Addu-natânu, son of Addia, and Bunanitu his wife, daughter of Harišâ. He has taken possession of that house, and has paid the money of Bin-Addu-natânu and Bunanitu as the price of the house. The contract of Dân-šum-iddina for the house and money is made; they have sealed the tablet of Dân-šum-iddina with his name. He has given it to Bin-Addu-natânu and Bunanitu."

The names of six witnesses, two of whom are scribes, and have also impressed their seals on the document, follow this, and afterwards comes the date:—

"Babylon, Sebat 24th, second year of Nabonidus, king of Babylon."

The first name of the list of witnesses is that of Iddina-Marduk, son of Bašâ, son of Nûr-Sin.

It was here noted that the scribe had been careful to state that Ibâ had bought the property by the authority of Bin-Addu-natânu. If he had not received this authorization from his employer, and the latter had afterwards refused to have the property, Ibâ would have been obliged, by Babylonian law, to keep and pay for it himself.

The next document in chronological order is dated in the fifth year of Nabonidus. It is an ordinary loan-tablet, about $2\frac{1}{4}$ inches long by an inch and a-half broad. The inscription records that the above-named Iddina-Marduk, who appeared as a witness to the former transaction, lends the sum of $2\frac{1}{2}$ mana $8\frac{1}{2}$ shekels of silver to Bin-Addu-natânu and Bunanitu, at the rate of one mana one shekel of silver interest. This document is dated at Borsippa.

The third tablet, of which there are two copies, neither being the original, is dated in the ninth year of Nabonidus. In this document, the woman Bunanitu, whose husband is now dead, makes a declaration before the judges, claiming the property which belonged to her late husband, to which she considered that she had some right, as she had been, to a great extent, instrumental in getting it, and had taken part in all the transactions relating thereto. The text of this document, which is much longer than the two already given, is as follows:—

"Bunanitu, daughter of Harišâ, said thus to the judges of Nabonidus, king of Babylon: 'Bin-Addu-natân, son of Nikbata,* had me to wife, taking three mana of silver as my dowry, and I bore to him one daughter. I and Bin-Addu-natân, my husband, traded with the money of my dowry, and we bought, for $9\frac{1}{2}$ mana of

* Variant, Nikmadu.

silver, with $2\frac{1}{2}$ mana of silver which (was borrowed) from Iddin-Marduk, son of Bašâ, son of Nûr-Sin, (and which) we added to the former sum, 8 canes of land, and a ruined house, the territory of a large property, which is within Borsippa. Together we made this transaction in the fourth year of Nabonidus, king of Babylon.

“‘Now my dowry (was) with Bin-Addu-natân, my husband. I asked (for it), and Bin-Addu-natân, in the kindness of his heart, sealed, and entrusted it to me for future days, the 8 canes of land, and that house, which is within Borsippa, and made it known on my tablet as follows: “ $2\frac{1}{2}$ mana of silver, which Bin-Addu-natân and Bunanitu have taken from Iddin-Marduk, and have given as the price of that house. Together they have made the agreement.” He sealed this tablet, and wrote upon it the curse of the great gods.

“‘In the fifth year of Nabonidus, king of Babylon, I and Bin-Addu-natân, my husband, took Bin-Addu-amara to sonship, and wrote a tablet of his sonship, and made known that the dowry of my daughter Nubtâ was 2 mana 10 shekels of silver and the furniture of a house. Fate took my husband, and on account of this, Aḳabi-ilu, son of my father-in-law, laid claim upon the house and everything which he had sealed and entrusted to me, and upon Nabû-nûr-ili, whom we had bought, by the hands of Nabû-aḥi-iddin, for money. I have brought it before you. Make a decision.’


“The judges heard their words, they discussed the tablets and documents which Bunanitu had brought before them, and they did not make Aḳabi-ilu to have power over the house of Borsippa, which had been entrusted to Bunanitu instead of her dowry, over Nabû-nûr-ili, whom she and her husband had bought for silver, nor over anything of Bin-Addu-natân. Bunanitu and Bin-Addu-amara, by their tablets, possess (them). Iddin-Marduk takes the $2\frac{1}{2}$ mana of silver which had been given as the price of that house, and settles (the affair). Afterwards Bunanitu settles the $3\frac{1}{2}$ mana, her dowry, and besides her property she settles Nabû-nûr-ili (upon) Nubtâ, according to the agreement of her father.

“By the decision of this judgment.”

Here follow the names of six judges and two scribes, and then the date:

“Babylon, 26th Elul, ninth year of Nabonidus, king of Babylon.”

It will easily be seen that the above document is an action brought by the woman Bunanitu to recover the property which she and her husband had acquired, but to which Aḳabi-ilu, her husband's brother,

Sudgulu pani, "to entrust to."  *nin za kangu-ma* (for *kanku-ma*) *pania sudgulu*,
"everything which he had sealed and entrusted to me."

Rimmon is generally regarded as the air-god, and this was indeed his principal title with the Akkadians, but with the Syrians and Assyrians he was usually regarded as the thunder-god. His principal names in Assyrian being 𐎶𐎵𐎠𐎼𐎺𐎠𐎶 *Rammānu*, 𐎶𐎵𐎠𐎼𐎺𐎠𐎶𐎶𐎶 *Ramimu*, and 𐎶𐎵𐎠𐎼𐎺𐎠𐎶𐎶𐎶𐎶𐎶 *Ragimu*, the two former from the root רמם, in Assyrian "to thunder," and the last from רגם "to make a noise," "to cry." The first of these three

names (*Rammānu*) is, of course, identical with the רמון or רמן of the Bible, and comes from the same root.*

It follows, therefore, that in all royal names the characters 𐎶 𐎠 𐎶, when they occur, are to be transcribed neither *Vul*, *Bin*, *Ramān*, nor *Meru*, but *Rammānu*, *Ramimu*, or *Ragimu*; the first being, on account of the Phœnician Rimmon, the most correct. The reading *Rammānu* has always been followed by the younger English school of Assyriology.

The most usual Akkadian name was *Mer*, which means simply "wind." In its reduplicate form, *Mermer*, "the south-wind," it is represented by the character 𐎠 𐎶 repeated

four times, and arranged in the form of a cross, 𐎶 𐎠 𐎶 𐎶, as well as by the strange group 𐎶 𐎠 𐎶 𐎶 † This

group is evidently Babylonian, and the Assyrian scribe has written it exactly as it stood in the document which he had to copy. The

Assyrian form would be 𐎶 𐎠 𐎶 𐎶, and it is not unlikely that the lower characters, 𐎶 𐎠 𐎶 𐎶 *murmur*, express the pronunciation. §

The Kassite names of this god were Ubriāš (which is probably

* The name of this god, coupled with a verb from the root רמם, is so constantly used, that it is difficult to see why the true form of the name had not been found out before. In many places we have such expressions as

𐎶 𐎠 𐎶 𐎶 𐎶 𐎶 *Rammānu irnum*, "Rimmon thundered;" and the Flood-tablet, in the description of the coming of the storm, has the words

𐎶 𐎠 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 *Rammānu ina libbi-ša irtammanma*, "Rimmon thunders in the midst of it and." A very interesting passage

describing the terrors of this god (W.A.I., IV, 28, No. 2), says: "at his anger, at his power, at his roaring, 𐎶 𐎠 𐎶 𐎶 𐎶 𐎶 *ana RAMIMI-su*, at his thundering, the gods of heaven ascend to heaven, the gods of the earth descend to earth." Connected with the root רגם, "to cry out," "to demand," is the word

𐎶 𐎠 𐎶 𐎶 *targumanu*, "interpreter," "dragonman," the Arabic

ترجمان, from ترجم. The Assyrian meaning and form of the root, in this case,

evidently come, as in Arabic, from the Chaldee תורגמנא, Syriac ܬܪܓܡܢܐ.






† W.A.I., II, pl. 57, l. 76 and 77, where it is explained by 𐎶 𐎠 𐎶 𐎶 𐎶 𐎶 "the southern Rimmon." (The mutilated group is to be restored as above.)

𐎶 𐎠, which usually signifies the sun-god, here stands (as also in the Akkadian expression signifying Rimmon as "the inundator" for the god Rimmon.





‡ W.A.I., II, pl. 48, col. 1.

§ Perhaps even a gloss.





the same word as Buriāš, formed of *bur*, "lord," and *iāš*, "land;" in Assyrian *bēl mātāti*, "lord of the world") and Ġudġa.




NOTE.—A rather important fact connected with the character  may here be noted. This character, as is well known, is used as a prefix for the words expressing the cardinal points, , , , and , which are translated north, south, east, and west, respectively. The translation, however, is not quite correct. A small tablet, giving lists of signs, eclipses, &c., affecting the various countries, has the following:—





81-7-27, 22, paragraphs 4 and 5.





   
Šāru šūtu māt Êlamti, šāru iltanu. māt Akkadi,

The south is Elam, the north is Akkad,

   
šāru šadû māt Su - edin u māt Gu - ti - [i]
the east is Su-edin and Guti,

   
šāru Aḫarru māt Mar - tu
the west is Phœnicia,

   
Imneš māt Akkadi, šumēleš māt Êlamti, êleš
On the right is Akkad, on the left is Elam, above (in front)

   
māt Mar - tu ârkeš māt Su - edin u māt Gu - ti - i
is Phœnicia, behind is Su-edin and Guti.

From the above it is clear, that Akkad and Elam are placed in opposition to each other, and that, as these countries lie, with regard to each other, north-west and south-east respectively, we must regard the north of the inscriptions as our north-west, and south as our south-east. Martu is therefore the country south-west of Mesopotamia, and Su-edin and Guti north-east. Akkad is probably Armenia, and not the northern part of Babylonia.

In most ancient times the earth was probably regarded as square; with the sides towards the four points of the compass, but the want of a more definite determination making itself felt, the cardinal points were shifted to the points or angles of that square.

Mr. BERTIN.—The indications given by the text just quoted by Mr. Theo. G. Pinches are important, because they settle the difficult question of the difference in orientation between the Assyrian and Egyptian monuments. As is well known, the Egyptians oriented their monuments so that the sides faced the four points of the compass, but the Assyrians the corners. By the light of this new text we may now see that amongst those ancient nations there were no points of the compass in our modern acception of the term, but *cardinal regions*, North, South, East, and West. The central part of the Egyptian northern region, *mer-t-meh*, corresponded to our north, and extended therefore from N.E. to N.W.; the southern region, *mer-t-res*, from S.E. to S.W., &c. On the contrary, the Assyrians, copying the Akkadians, placed their cardinal regions the other way, their north, *iltanu*, corresponding to the side from North to West, and their West, to the side from West to South, &c.

The following diagram may give a clearer idea :—



The explanation so given by the text will be of the greatest help in the geographical and archæological researches of Assyriologists.

It may be added that the two systems of cardinal regions, so to say, originated no doubt from two different races, and their determination was due probably to the geographical position of the primitive home of each race.

It is important to mention that there was one temple, *E-sagil*, in Babylon, oriented like the Egyptian buildings, and one in Egypt, the step pyramid of Sakkara, oriented as the Assyrian temples. The former, the remains of which are now called *Babil* by the Arabs, was no doubt erected, or its foundations laid, before the Akkadian invasion, and the latter probably erected in Egypt under Assyrian or Semitic influence.

Remarks were added by Rev. A. Löwy, Rev. C. J. Ball, Mr. W. St. C. Boscawen, Mr. Pinches, and the President.

The President read some remarks on a board with an Hieratic inscription belonging to Mr. A. MacCullum.

The board with an hieratic inscription exhibited to the Society this evening contains a text, the duplicate of that upon a similar board exhibited by Rogers Bey at the Universal Exhibition in Paris in 1878, and published by M. Maspero in the "*Receuil des Travaux relatifs à la Philologie et l'Archeologie Égyptiennes et Assyriennes*," Vol. II, 1880, p. 13 and following, from a dissertation written in 1879, with a translation and commentary. It is now known that both these boards came from the Deir-el-Bahari at Thebes, the place of the great discovery of the royal mummies in 1881, and that these two boards were part of the funeral apparatus of a person not royal there interred—one that was published by M. Maspero of the Princess Nasikhonsu, daughter of the lady Thonthantahuti—and that exhibited to-night is for the same person. This board, which was obtained by the Duke of Hamilton while on a visit to Egypt, is now in the possession of Mr. MacCullum, who has kindly allowed it to be exhibited before the Society by Colonel Bravo. Like the other board, it is in a marvellous state of preservation, and their condition is so unusual, that the board of Rogers Bey excited the same suspicion in the mind of M. Maspero that it did in my own when I saw it, although a more favourable opinion of the authenticity of the board was entertained by the late Mr. C. W. Goodwin.

There is no doubt that the pit at the Deir-el-Bahari had been plundered for at least ten years, although suspicions were not aroused of a grand discovery of royal mummies till 1876, the secret having been kept by the Arabs, who had found that, to them, mine of wealth by the sale from time to time of its contents, which were gradually being dispersed amongst travellers and amateurs.

Unfortunately the board of Mr. MacCullum does not throw any additional light on that of Rogers Bey. Both contain an order from Amen Ra to the so-called sepulchral figures so familiar to you when made of blue porcelain, and of which thousands of a very beautiful bright blue porcelain have been found in the pit of the Deir-el-Bahari. The hieratic inscription, as translated by M. Maspero, says: "Ammon, king of the gods, that great god who was the first, I order that the responding sepulchral figures which have been made for Nasikhonsu, whose mother is Thonhantahuti, should make for Nasikhonsu, this daughter of Thonhantahuti, all the lamentations and prosternations, and all kinds of lamentations which the responding sepulchral figure knew how to make when they lament for a deceased individual, to bear him to the tomb that he should there become young again and commit no fault.

"When Ammon had said I will desire that they should do that to Nasikhonsu, this daughter of Thonhantahuti, Amen Ra, king of the gods and the very great god who was at the first, said: I order the responding sepulchral figures which have been made for Nasikhonsu to make all the lamentations which protect every perfect mummy, to do it for the protection of Nasikhonsu. I enjoin them against every year, every month, every decade, every day, every epagomenæ.

"Body of the writings which have been placed before Amen (lord) of the thrones of the earth, of the temple of Berber, the year 5, the 4th month of Shamu the summer, the 8th day.

"Says Amen (lord) of the thrones of the earth of the abode of Berber (Heliopolis). The great god in two writings which make faith in truth. All that which the founders will give for the responding figures which have been fabricated for Nasikhonsu, this daughter of Thonhantahuti, all the linen, bread, cakes, fishes, both those who will give them in kind, and also the founders who will load them with silver in place of things [it is therefore], all the reason why are made these responding sepulchral figures, and what they ought to do for a person to guide him, to advise him in his actions, all what is of any use is made to be done by the responding sepulchral figures for

Nasikhonsu, this daughter of Thonhantahuti, so that they may be good for her and make an excellent lament."

The difficulties about this text are, that the figures are not called only Ushabti or Ushab-ushab, as usual, but *taru-ushabti*, the meaning of the first word being obscure, and that the function they are called upon to perform is not the same as that of Ushabti, upon which are generally inserted or impressed the formula of the 6th chapter of the Ritual, entitled that of making the working *ushabti* of Hades, who are called upon to dig the ground, fill the furrows with water, and remove the sand away from the cultivated land. Their equipment also suggests their occupation, as they bear the square basket for holding seed or sand slung across their shoulders, and the hoe and pickaxe for the work they had to perform. Upon one figure has been found the formula of the 5th chapter of the Ritual entitled that of avoiding to work in the Hades. These figures are supposed to be as old as the XIth dynasty, and to have been continued till the time of Nectanebo, of the XXXth dynasty.

The translation of the hieratic text of the board appears to allude to the lamentations made by the figures, or the bearers and offerers of the figures, to the gods on behalf of the corpse or mummy, but lamentations were not the duty of the *ushabti*, neither can it be conceived to have been the case that fish, gold, silver, and linen were offered to them. Such were probably given to the *baba*, or 'moulders' of the figure, and those of Nasikhonsu found in the pit of the Deir-el-Bahari were modelled of blue porcelain. The disposition of sepulchral figures in the tombs is by no means uniform—sometimes they are found strewn on the floors, at others they have been deposited in boxes, but occasionally they are arranged set upright in the ground of the floor of the sepulchre, round the coffin, which they face, as if in the act of addressing the dead.

It has always appeared to me probable that these figures were the representatives of earlier human sacrifices made in prehistoric times at the graves of the deceased, and it will be remembered that the *gas* or departed 'spirits' were supposed to reside in the statues deposited in the serdabs or concealed niches of the walls of the *mastabas*, or old sepulchres of the IVth and Vth dynasties, so that the sepulchral figures may have been supposed, according to Egyptian mysticism, to have had its *ga*, or 'spirit,' which responded or answered to that of the deceased in the future state, an idea also common to the Chinese.

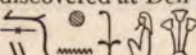
The date of these tablets is the 5th year of Pinotem II, or

Psinachies, the same as that scrawled on the shrouds of the royal mummies, and indicating their removal to the Deir-el-Bahari, the first and earliest removal of the mummies of the earlier kings to the mummy pit of the high priests of Amen Ra at the Deir-el-Bahari. Such dates can only be royal ones, and have no reference to the priesthood of Amen Ra, no dates of this kind of eponymy having been found on Egyptian monuments. This was the date of the burial of Nasikhonsu.

There is some difficulty about the parentage of Nasikhonsu ; on the tablets she is said to be the daughter of Thanhantahuti, but the name of her father is not given ; but on the stèles or tablets published by Naville, Bourant, and Maspero, a Nasikhonsu was the granddaughter of Mencheper-ra and Hesiemcheb, and daughter of Nasiken-tatu and Pinotem III. It is of course possible that this may be another Nasikhonsu, different from the lady named on the boards, but hardly probable. It cannot be considered that all the genealogy of this family is made out, for on the papyrus of Hantau at Cairo she is said to be the child of the scribe Nebseni, whose mummy, found at the Deir-el-Bahari, has hitherto been assigned to the XVIIIth dynasty. The date of the burial of Nasikhonsu, who Maspero connects with Pinotem II, by the priest of Amen, superintendent of the Treasury, Tetu-khonsaufanx, is mentioned on a hieratic inscription traced on the side of the entrance of the tomb of the Deir-el-Bahari, and it must be this Nasikhonsu that is the one of the wooden tablets.

The recent memoir of Professor Lepsius, *Zeitschrift*, 1882, p. 103 and following, gives an attempt to set in order the succession of this dynasty, for which, however, some texts are still wanting. Amongst the monuments hitherto not published are perhaps a sepulchral vase of the queen Netem-mut in the British Museum, No. 929, and the papyrus of the queen Netem belonging to the Prince of Wales.

The objects of this period were clearly made at a period when the arts and literature of the Egyptians had fallen into great decay, and the writing exhibits great carelessness or ignorance on the part of the scribes ; so much so, that they would otherwise excite suspicions as to their authenticity.

Some rubbings were exhibited by Mr. MacCullum, from four sepulchral vases of alabaster, with wooden painted heads. The inscriptions showed that they had also been discovered at Deir-el-Bahari, and were part of the funereal apparatus of  Nasikhonsu,

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

THIRTEENTH SESSION, 1882-83.

Fifth Meeting, 6th March, 1883.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks
Ordered to be returned to the Donors :—

From the Society of Antiquaries :—The Proceedings. Vol. VIII.
No. 6. 16th December, 1880, to 23rd June, 1881. 8vo.
London. 1883.

From the Royal Geographical Society :—The Proceedings and
Monthly Record of Geography. Vol. V. No. 3. 8vo.
March, 1883.

From the Royal Institute of British Architects :—The Proceedings.
Session 1882-83. Nos. 8 and 9. 4to. London. 1882.

From the Geological Society :—The Quarterly Journal. Vol.
XXXIX. No. 153. February, 1883. 8vo. London.

From the Royal Anthropological Institute :—The Journal. Vol.
XII. No. 3. 8vo. London. 1883.

[No. xxxvii.]

From the Author :—Le peuple et l'empire des Mèdes, jusqu'à la fin du règne de Cyaxare. Par A. Delattre, S.J. 4to. Bruxelles. 1883.

Extrait du tome XLV des *Mémoires couronnés et Mémoires des savants étrangers*, publiés par l'Académie royale des sciences, des lettres, et des beaux-arts de Belgique. 1883.

From the Author :—Un prétendu tombeau de Saint Luc à Éphèse restitué à la mémoire de Saint Antipas. Par Le P. A. Dutau, S.J. Paris. 8vo. 1883.

Extrait du *Contemporain*, 1st February, 1883.

From the Author :—Inscription historique de Pinodjem III, Grand Prêtre d'Ammon à Thèbes. Traduit et commentée par Édouard Naville. 4to. Paris. 1883.

From the Author :—The Identification of the Sculptured Tope at Sanchi. By William Simpson.

Reprinted from the Journal of the Royal Asiatic Society. Vol. XIV. Part 3.

From the Author :—The Buddhist Caves of Afghanistan.

Reprinted from the Journal of the Royal Asiatic Society. Vol. XIV. Part 3.

The following have been purchased by the Council for the Library of the Society :—

Early Christian Numismatics, and other Antiquarian Tracts. By C. W. King, M.A. London. 8vo. 1873.

Notes of a Naturalist in the Nile Valley and Malta, a narrative of exploration and research in connection with the Natural History, Geology, and Archæology of the Lower Nile and Maltese Islands. By Andrew Leith Adams, M.B. Edinburgh. 8vo. 1870.

The following were nominated for election at the next meeting, April 3rd :—

Professor Carl Hofmann, Graz, Austria.

Sir A. Henry Layard, G.C.B., &c., &c., 3, Savile Row, W.

Mrs. Morison Miller, 51, Lauriston-place, Edinburgh, and Morison House, Hetland, Lockerbie.

Rev. John P. Peters, Ph.D., Ninety-ninth Street, Tenth Avenue, New York City, U.S.A.

Edward David Price, F.G.S., Sydney House Collegiate School, Hounslow, W.

To be added to the List of Subscribers:—

L'Université Catholique de Lille, 56, Boulevard Vauban, Lille.

The following were elected as Members of the Society:—

Professor Henry Drisler, LL.D., Columbia College, New York.

John Gilmore, 41, Pembroke Road, Dublin.

Edwin Lawrence, LL.B., B.A., King's Ride, Ascot, Berks, and
19, Kensington Palace Gardens, W.

Rev. Donald Matheson, M.A., Roehampton.

Rev. Bouchier Wrey Savile, M.A., Shillingford Rectory, Exeter.

To be added to the List of Subscribers:—

The University of St. Andrew's (J. Maitland Anderson, Secretary
and Librarian), St. Andrews.

The following Paper was read by H. Rassam, "On Recent Discoveries of Ancient Babylonian Cities:—

In this paper, after some preliminary remarks, Mr. Rassam detailed how, on visiting the mound Dair, where some fragments of bricks inscribed with cuneiform writing had been picked up, the site Aboo-habba was passed, and upon examination proved to be the remains of an old Babylonian city. With difficulty workmen were obtained, who after a few days' labour came across fragments of tablets, &c., and the wall of a chamber of the old city. Further excavations revealed an asphalt floor, a form of foundation hitherto unknown in the ancient remains of Assyria and Babylonia. On the floor being broken into and examined, there was found in the corner of the chamber an inscribed earthenware coffer, inside which was deposited a stone tablet covered with cuneiform writing, and having a representation of what has been identified with the shrine of the sun-god. Of this tablet Mr. Pinches gave an account on 7th June, 1881.

The mound Aboo-habba has been identified with Sippara, and some account was given of its situation on the grand canal of Babylonia, and the position of the buildings. Mr. Rassam was of opinion that Sippara of the Sun-god was divided into two distinct buildings, one

for religious purposes, and the other as a place of habitation for priests and royalty. He said that the style of architecture was quite different from that found in Babylonia and at Nineveh. Each block of buildings was surrounded by a breastwork faced in some places with kiln-burnt bricks to make the building more secure. Both the temple and its surroundings must have been at different times occupied by two distinct peoples, because the second occupants had half filled up with *débris* the twenty-five feet original height of the rooms, and had them paved, making it appear as if their floor was the original level of the chambers.

Among other places where excavations were carried on, the mound Tel-Ibraheem, or, as is supposed, the ancient Kutha, was mentioned, with other sites between that and Babylon, and a description was given of the palace situated at Birs Nimroud, where Nabonidus is supposed to have resided at the time Babylon was taken by Cyrus. Here were unearthed numerous broken capitals, fragments of enamelled bricks, etc., and the heavy bronze object found in use as a doorstep, but evidently not constructed for this purpose. Mr. Rassam was of opinion that it originally was the leaf of a gate, but had at some time been cut in halves, one half only being used for a doorstep.

Other sites were mentioned, including that of Tel Loh, and a description given of the manner of work pursued in the excavations, with some account of the difficulties with which such explorations are attended.

The following Communication has been received from Dr. Birch:—

ON SOME OSTRAKA, OR INSCRIBED POTSDERDS, OF THE
TIME OF THE TWELVE CÆSARS.

The British Museum has lately acquired from Mr. Greville Chester a considerable number of *ostraka* or potsderds, discovered at Elephantine, Thebes, and other places. Immense numbers have been found, and Professor Wiedemann is said to possess upwards of one thousand pieces. According to the information I have derived from Mr. Greville Chester and Mr. Walter Myers, these fragments are discovered inserted in the sun-dried bricks of Coptic buildings as bonding for the fragile clay. They consist principally: (1) of fragments

with hieratic inscriptions traced in black ink, of which only a few have been found ; (2) fragments with demotic inscriptions relating to various subjects, of which considerable numbers have been discovered ; (3) fragments with Greek inscriptions relating to various subjects, but principally tax-gatherers' receipts for the different impositions under the Roman Empire, none having been found earlier than the first Cæsars ; (4) fragments with Coptic inscriptions, chiefly religious, and letters.

These have all been written on sherds, or pieces of broken pottery, and the nature of the inscriptions point to the different ages of the various kinds of pottery employed for the purpose. That of the hieratic period is rather thick, and red externally, but with a black fracture in the middle. Those of the period of the Roman Empire are from smooth vases, not glazed, made of a red paste, with a red fracture throughout, but used for holding liquids, apparently wine, and pitched internally for the purpose. The later Greek inscriptions were written upon pale red or yellow vases, and the Coptic on red pottery, often fluted, showing that they came from fluted amphoræ or diotas, also used for water or wine, some of which exist in different collections.

The taxation of the local districts at this period was divided into the "poll" or "capitation tax," the *λαογραφία* ; the *χειρωνάξιον*, the licence for exercising a handicraft ; but it is doubtful if it was paid in addition to the poll-tax and the tax for "the conservancy," or "guard of the river." The *ποταμόφυλακία*, for which there was a separate tax, and another charge for the Prætor's galley, the *πλοῖον πρετώριον*, besides which were dues paid upon commodities or customs. Considering the localities, some of these taxes were heavy ; but the number of contributaries to the taxes found upon the tiles is comparatively few. The highest amount of any of these taxes amounted to 20 drachmas, and lowest amount, 8 drachmas ; the poll tax, which was so low as that, having risen to 17 drachmas in the reign of Domitian. Besides the actual tax, a small sum was paid for registration if a part of the tax only was paid upon account.

The tax was paid upon an assessment called *μερισμός*, and the amount varied annually ; there was, however, no income tax, although the other contributions all belong to the class of direct taxes.

There were different collectors of taxes, as the one of money and corn, the *πράκτηρ ἀργυρικῆς καὶ σιτικῆς*, and the one of Ptolemy at

Elephantine; while at Syene they were called *μισθωτῆς*, either that they hired the taxes, or were hired for the purpose at Syene; and there was a company or corporation of these collectors. They were called *τελωνιῶς* in the New Testament; nor is the word *τέλος* or tribute mentioned, Egypt being a province of the empire, and no longer governed by independent rulers. The Hebrew poll-tax or tribute was a *drachma*. The tiles as a rule are most difficult to read, and often mere scrawls and contractions, as in mediæval manuscripts, of constant occurrence. Proper names of course present additional difficulties, and their constant repetition shows that their transcription was by no means uniform. The Greek words are often written in a very abnormal manner, showing that the collectors were by no means educated people, although Greeks, or Græco-Egyptians. The clerks were Egyptians, and so were those who paid the taxes. The present little fasciculus comprises those only of the twelve Cæsars, and of these as yet Augustus, Tiberius, Galba, Otho, and Titus, have not been found, although as the names of these Emperors are inscribed upon Egyptian temples, they may be hereafter. At the present date the readings of Fröhner are the best. I have given the transcriptions without accents, none being in use at the period.

Διατ ν φηξων Πυ
σανχος Πασσηνιου λαογραφ
ιας του τριτου L Γαιου
καισαρος εκτου Επειφ
αργυριου δραχμας
οκτω βη επι
λογου

5790 c.

"Ephebon Pusanchos (or son of Pusanx), grandson of Pasenios, for the poll-tax of the third year of Caius Cæsar, the 6th of Epiphi, 8 drachmas on account."

This is the oldest acquittance for the poll-tax known, and is fairly legible. The first word is a contraction for either the usual form *διεγράψε* or an equivalent; the *ν* after and subsequent letters might belong to the name . . . phebon. The proper name is also uncertain, probably Ephebon or Neanephebon; so is the phrase the sixth of Epiphi. *Επι λόγου* has been read as "to the treasury," but is always applied to payments in part; so the reading, "on account" seems preferable. It is of A.D. 39.

Διεγράψεν Πέλεαν
 Ζμηνυνωτος Πυθωνος ὅ
 λαογράφου τρις καὶ δε
 κατου L Νερωνος του
 κυριου ἀργῆ δρα^χ δεκα
 εἰς ἑξῆς Ἀμμ^ω Ἀπολλω
 εγραψεν Παννι ῥ 5790 k.

"Peleas, son of Zmeunos, grandson of Puthon, for the poll-tax for the 13th year of Nero the lord, 16 drachmas of silver. I Ammonios, son of Apollonius, wrote it the 6th of Payni."

This is one of the best preserved and most legible of the inscriptions. It is of the year A.D. 68.

Διεγραψ
 Πανντος ὁ χιρ
 οναξιου του ἰδ
 L Νερωνος του
 κυριου Επειφ κῆ
 αργυριου δρα^χ ικω
 σι ἑ κ

Brit. Mus.

" son of Panys, has acquitted for the workman's tax of the 14th year of Nero the lord, the 25th Epiphi, 20 drachmas of silver."

The name of the son Panys, or Panubs, is difficult to read. The number of silver drachmas is high for this date. It will be observed that the amount was reckoned *ικωσι* for *εἴκοσι*. This tile was obtained of Mr. Greville Chester in 1882, and came from Elephantine. The 14th year of Nero is quite right according to the Canon. It is of A.D. 68.

Διεγρῶ Φενωβις Παχοπαιου
 ὁ χ λινογράφου εἰς^L τεταρτου L
 Ουεσπασιανου του κυριου Μεσορη
 ἑ ἀργῆ δρα^χ δεκα δυω ἑ ἰβ
 Μελανους Ερμοδοτου εγραψα

"Phenobis son of Pachompaios, a linen worker, for the workman's tax of linen work, has acquitted for the fourth year of Vespasian the lord, the 30th Mesore, 12 silver drachmas. I Melanous, son of Hermodotus, have written it."

No tiles have come before me of Galba or Otho. This tile, very difficult to read, is in the Museum of Leyden, Leeman's "Mon. Eg.," d. M. d. Pays Bas à Leide, II, Pl. CCXXXIX, No. 455, is very

difficult to read, owing apparently to a correction made in the second, where the tax gatherer has been uncertain if he should write *χιρονάξιον* or *λαογράφια*. It is of A.D. 74. Phenobis is probably the same as Phenopis, who paid the poll-tax in the eighth year of Vespasian, A.D. 72.

Διεγραψ̄ Φενωφίς Παχαμπαίου λι⁸
 ὅ λαογρᾶ ἐκτου ἐτους
 Ουεσπασιανου του κυριου
 Παχων ὃ ἐπὶ λ ἀργῶ δρα^χ ογ
 κτω 4ῃ οβ^{ολ} ἐπὶ ἀργῶ
 δραχ οκτω κι . . . λον αρ
 εγραψα 5791 d.

"Phenophis son of Pachampaio, the linen draper, has acquitted for the sixth year of Vespasian the lord, the fourth year of Pachon, upon account, 8 drachmas 1 obolus, for 18 drachmas of silver. I have written it."

Here also ἐπὶ λόγον in contraction for a partial payment of the whole tax. As the whole poll-tax of this year was 16 drachmas, there still remained 8 drachmas and one obolus to pay, which was not done till Payni A.D. 74.

Διεγρ̄ Φενωπίς
 ὅ λαογ ωγδωου
 Ουισπασιανου το
 Παυνι κῶ ἀργυ δρα
 δεκα εἰς 15 Διανοη 5790 d.
 εγρ̄

"Phenopis . . . has acquitted for the poll-tax the 8th (year) of Vespasian the (lord), the 25th Payni, 16 drachmas . . . I Dianoe [thos] have written it."

This is A.D. 70; the name of the collector is indistinct.

Διεγραψ̄ Ψενωπίς Παχομ
 ὅ χ^ο ογδωου ἐτους
 Ουεσπασιανου του κυριου
 Μεσορη ὃ ἐπὶ ἀργῶ δρα
 ωγκτω βι⁶
 εγρ 5791 j.

"Psenopis (or Phenopis) son of Pachom(paios), for the workman's tax of the 8th year of Vespasian the lord, the 4th Mesore, upon account 8 drachmas 2nd Tybi . . . have written."

The name here is apparently written Psenopis. The word eighth is written *ωγκτω* as before for *ὀκτὼ ἐπὶ λόγον*; on account is written in contraction. This tile is also A.D. 76. *Ostraka* of the ninth year of Vespasian have been published in the *Rev. Arch.*, N.S., Vol. XI, p. 45; and Minutoli 32, n. 17. It is read *ἐπὶ λόγον*; these receipts are for Patraen Snouphis son of Aouspmas, both for the poll and workman's tax.

Τριαδελφος διεγραψ̃
 ὅ χ̃ τριτου Ἰ Δομιτιανου
 του κυριου δεκα
 ακ 4 Σωκρατ̃ εγραψ̃(α) 5790 ο.

"Triadelphos . . . has paid for the workman's tax for the third year of Domitian the lord . . . 16 drachmas, the 6th (?) of Choiak. I Socrates wrote it."

Imperfect and very illegible. The number of drachmas is uncertain, but the workman's tax was heavy, as it amounted to 20 drachmas in the reign of Nero. This is of A.D. 84. I have seen no tiles of Titus.

Διεγραψ̃ Φενωφισ
 Παχομπαου (υπερ ?)
 λαογραψ̃ Δ Ἰ Δομητιανου
 του κυριου δραχ 15
 Σωκρατ̃ εγραψ̃ 5790 ι.

"Phenophis son of Pachompaos, on account of the poll-tax of the fourth year of Domitian the lord, 16 drachmas. I Socrates wrote it."

This of A.D. 85. The difficult word after Pachompaos is either *ὑπερ* or *λογ*, for linendraper *λινὸπῳλος*.

Ου)αλειριος πρα* ιερ̃ πν^λ Σοηνης
 δια Παν βουθ̃ διεγρ̃
 μητρος Πανωφισιος̃ δραχμας τεσσαρας
 σ̃δ̃ις Η Ἰ Δομιτιανου̃ καισαρος̃ του
 κυριου̃ διεγρ̃ θ̃ 5789 f.

"Valerius tax gatherer of the sacred gate of Syene, with the assistance of Panouphis, whose mother is Panouphis, has paid for the poll-tax 4 drachmas, the eighth year of Domitian Caesar the lord. Has acquitted the 9th."

THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
————— Geographische Inschriften Altaegyptische Denkmäler.
Vols. I—III (Brugsch).
————— Recueil de Monuments Égyptiens, copiés sur lieux et
publiés par H. Brugsch et J. Dümichen. (4 vols., and
the text by Dümichen of vols. 3 and 4.)
DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
————— 2nd series, 1869.
————— Altaegyptische Kalender-Inschriften, 1866.
————— Tempel-Inschriften, 1862. 2 vols., folio.
GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
LEPSIUS, Nubian Grammar, &c., 1880.
————— Königsbuch der Alten Aegypter. 4to., 1858.
DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
WRIGHT, Arabic Grammar and Chrestomathy.
SCHROEDER, Die Phönizische Sprache.
HAUPT, Die Sumerischen Familiengesetze.
SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
RAWLINSON, CANON, Five Great Monarchies. 3 vols.
————— 6th and 7th do.
————— History of Egypt. 2 vols. 1882.
OSBURN, The Antiquities of Egypt. 8vo., 1841.
ROBINSON, Biblical Researches. 8vo., 1841-1852.
PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
BURKHARDT, Eastern Travels.
WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
CHABAS, Mélanges Égyptologiques. 1862-1873.
————— L'Égyptologie. Tomes I and II, 1874 and 1875.
MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
Phraonique. 8vo. Paris, 1872.
————— De Carchemis oppidi Situ et Historia Antiquissimâ.
8vo. Paris, 1872.
RHIND, A. H., Thebes : its Tombs and Tenants. 1862.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

THIRTEENTH SESSION, 1882-83.

Sixth Meeting, 3rd April, 1883.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT.

IN THE CHAIR.

The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings. Vol. XXXIV. No. 223. 8vo. London. 1883.

From the Royal Geographical Society :—The Proceedings and Monthly Record of Geography. Vol. V. No. 4. 8vo. April, 1883.

From the Royal Institute of British Architects :—The Proceedings. Session 1882-83. Nos. 10 and 11. 4to. London. 1883.

From the Author, Professor C. P. Tiele :—Review of Eberhard Schrader, *Die Keilinschriften das Alte Testament*. 1883.

From the Editor :—*Choix de Textes Égyptiens traductions inédites de François Chabas. Publiées par P. J. de Horrack*. Paris. 8vo. 1883.

[No. xxxviii.]

The following have been purchased by the Council for the Library of the Society :—

Notice des principaux Monuments exposés dans les galeries provisoires du Musée d'antiquités Égyptiennes à Boulaq. Par Aug. Mariette-Bey. Alexandrie. 1864.

Kurzgefasste Geschichte Babyloniens und Assyriens nach den Keilschrift-denkmälern, mit besonderer Berücksichtigung des Alten Testaments. Von F. Mürdter. 8vo. Stuttgart. 1882.

Assyrian Antiquities. Guide to the Kouyunjik Gallery. Printed by order of the Trustees of the British Museum. 8vo. 1883.

The following were nominated for election at the next meeting, May 1st :—

Rev. A. Dutau, S.J., 10, Boulevard d'Enfer, Paris.

James Cutcliffe Marshall, Fenton Hall, Stoke-on-Trent.

Claude A. Montefiore, 18, Portman Square, W.

J. Lancaster Ranking, Surgeon-General, Wilford Lodge, Leamington.

Lady Sitwell, Renishaw Hall, Derbyshire.

Geo. Augustus Simcox, M.A., 1, Douro Place, Victoria Road, Kensington, W.

Dr. H. Clay Trumbull, 725, Chestnut Street, Philadelphia, U.S.A.

The following were elected Members of the Society :—

Professor Carl Hofmann, Graz, Austria.

Sir A. Henry Layard, G.C.B., &c., &c., 3, Savile Row, W.

Mrs. Morison Miller, 51, Lauriston-place, Edinburgh, and Morison House, Hetland, Lockerbie.

Rev. John P. Peters, Ph.D., Ninety-ninth Street, Tenth Avenue, New York City, U.S.A.

Edward David Price, F.G.S., Sydney House Collegiate School, Hounslow, W.

To be added to the List of Subscribers :—

L'Université Catholique de Lille, 56, Boulevard Vauban, Lille.

The following Paper was read by Dr. S. Louis, "On The Poor-Laws of the Hebrews:—

THE several terms which, in Hebrew, convey the idea of poverty, having been briefly referred to, the two words עני and אביון, the only two which are employed in the scriptural passages containing the poor laws, were etymologically defined, and the difference in their meanings pointed out.

An explanation was then given, based upon a passage from the Mishna (Peah VIII, 8), of what was understood by the term "poor" from a legal point of view; that is, to what state of poverty a man must have sunk to be entitled to participate in the provisions made for paupers. Incidentally this passage throws light on the state of trade in Talmudical times; this was illustrated by reference to trade regulations and customs mentioned in the Talmud.

After these preliminary explanations, the poor laws referring to the produce of the land were explained:—

According to Leviticus xix, 9 and 10, not a field was to be harvested, nor the fruit of a tree to be gathered, without leaving a portion of it for the poor. The minimum quantity to be so left is fixed in the Mishna at the sixtieth part; and the law applies to all kinds of cereals and of pulse, to the produce of the vineyard, the olive plantation, and nearly all other fruit trees.

Besides these so-called "corners," the poor were entitled to the gleanings, and to any portion inadvertently left behind in the field. The non-Israelite poor were admitted, equally with the Israelites, to participate in these gifts. (Maimonides, "Gifts for the Poor," I, 9.)

An important provision was the tithe for the poor (מעשר עני), which was levied as a second tithe every third year, or more accurately, in the third and sixth year in each cycle of seven years. It amounted to about nine per cent. of the whole produce of the land, and in its distribution some liberty of action was conceded to the proprietor. By referring to an instance of modern statistics, it was computed that these agricultural gifts alone safeguarded the poor against starvation.

During the seventh or Sabbatical year, when, according to Exodus xxiii, 10 and 11, there was to be no sowing nor reaping, the spontaneous productions of earth and tree were free to every one, rich and poor alike. It is impossible to calculate to what

extent the poor were benefited by this law; but the regulations concerning the Sabbatical year lead to the inference that the pauper population was not exposed to pressing want.

Another boon conferred upon the poor by the Sabbatical year was the cancelling of debts. According to the Mosaic law, money lending as a profitable business was rendered an impossibility. The law enjoins the lending of money to those who are in need, as an act of benevolence, and the Rabbins declare, "Greater is he who lends than he who gives alms." (Sabbath 63, *a*.)

It was, however, found in the course of time that the law of cancelling debts exercised a paralysing influence on commercial transactions, and a remedy was introduced by Hilel (who lived in the time of the Emperor Augustus), by which the effect of the Sabbatical year was evaded.

Instituting a brief comparison between these laws, and the Licinian rogations among the Romans, as well as the *σεισαρχθεις* introduced by Solon, it appears that these laws of the Romans and Greeks were purely *remedial*, while the laws enacted among the Jews were *preventive*. Nevertheless, they did not have the effect of extinguishing pauperism, and a field was still left open for charity properly so called, or almsgiving.

The word which has obtained currency among the Jews for the expression of "charity," or rather "alms," is צדקה. Throughout the Old Testament this word signifies "justice" or "righteousness," its Greek equivalent being *δικαιοσύνη* but in Rabbinical writings it is invariably used in the sense of "benevolence" or "alms."

From very early times regular organisations for the relief of the poor existed in Jewish communities. They appointed well-known and trusty men who were charged with the collection and distribution of charitable gifts. There was a daily collection of eatables, known by the name of תבכורי—literally a vessel or dish—and there was a weekly collection of money, called קופה—literally a box (Baba Bathra, 8, *b*). The contributions were not always voluntary, but in many communities the members were assessed, and the payment of poor-rates was then enforced. The obligation of maintaining the needy extended to the non-Israelite poor. (Gittin, 61, *a*.)

It was one of the most essential conditions insisted on in almsgiving that it should not be done in public. The same idea is expressed in the beginning of the sixth chapter of Matthew; but whilst the New Testament passage appears to be chiefly directed

against ostentation, the leading idea in the Rabbinical injunction is a tender regard for the feelings of the recipient, as it is considered sinful to put a man to shame in public.

In connection with this ethical precept, it is remarkable that the expression always used for "causing a man to blush," is "causing the face to grow white." Obadjah di Bertinoro, a commentator who lived in the fifteenth century, explains that when a man feels ashamed his face first becomes red, but afterwards turns white; and this view is confirmed by a passage in Darwin's "Expression of Emotions."

The most delicate consideration was exhibited in the case of men who had once been in good circumstances, but had become reduced. In the temple at Jerusalem there was a room set apart, called **לשנת השאם**, "the chamber of the silent," where pious persons deposited money for charitable purposes, and where descendants of good families, who had become reduced in circumstances, secretly obtained relief. (Shekalim, V, 6.)

Remarks were added by Rev. A. Löwy, Rev. W. Wright, D.D., Major Joseph, and Dr. S. Louis.

Mr. Villiers Stuart, M.P., exhibited two Flint Instruments which he had found whilst excavating at a ruined pyramid situated between Gizeh and Abusir.

The smaller one—a beautifully finished instrument of black flint, with fluted and double-edged shaft and arrow-shaped point; it had also a peculiar curve—was discovered at a depth of about 15 feet from the surface; the larger one, which was unfortunately broken across the blade, was a knife with the blade and handle alike of flint. (Chabas, "L'Antiquité Historique," p. 333, &c.)

Unfortunately, owing to the great quantity of earth and rubbish, the excavations had to be left unfinished, but sufficient had been done to lay bare the alabaster walls of a temple. On the floor of this temple stood nine large basins of alabaster, each 15 feet in circumference and surrounded by twenty-four pilasters. These basins were pierced at the bottom with holes for the discharge of their contents. They may have been used to catch the blood of victims used for sacrifice; the flint knives were almost certainly used for the slaughtering and flaying of such victims. The basins had been sunk nearly level with the floor.

The temple had evidently been attached to the pyramid, and recalled some of the features of the "Temple of the Sphinx," and appeared to belong to the same epoch.

There were also on the floor of the temple some extremely rude hand-made earthen vessels, about 8 inches high, one of which was still perfect.

It was pointed out by Mr. Stuart that a remarkable fact in connection with the flint implements is that the most highly finished and peculiarly fashioned one exactly resembles in all its details the same instruments of Obsidian from Mexico, which may be seen in the cases of the British Museum.

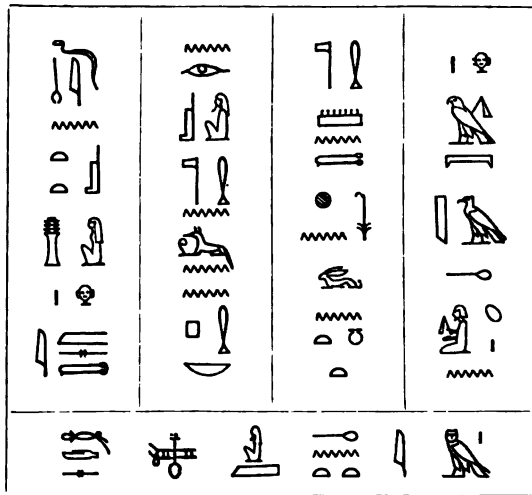
Remarks were added by Mr. A. MacCallum and the President.

The President made the following observations on the Canopic Vases from Tel Basta, exhibited by Mr. F. G. Hilton Price:—

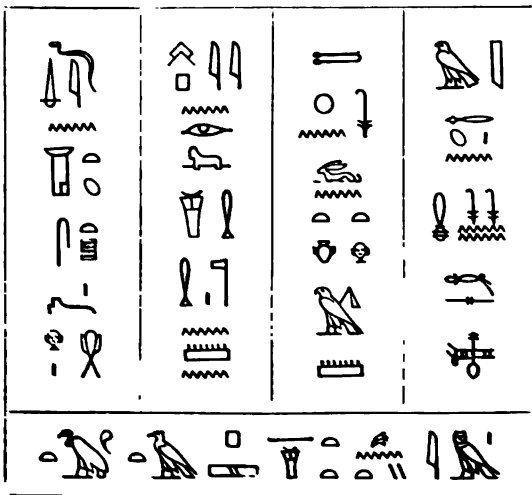
That the earliest Canopic vases were found in Theban times, and of the period of the XVIIIth dynasty, continuing from that period about B.C. 1700 to the XXVIth dynasty, or about B.C. 530, although a few may have possibly been made later. They were made principally of alabaster and calcareous stone—rarely of dark stone, the one on the table exhibited by Mr. Hilton Price, being the only example in that material with which he was acquainted; a few of a very late period were made of terra-cotta, and then covered with white paint, and the inscriptions traced in black or other colours. Others were made of green or blue porcelain, and there is evidence of Canopic vases of great beauty with the inscriptions inlaid in coloured glass. On the best alabaster vases the inscriptions were generally incised, but occasionally painted in black colour. For cheaper funerals dummies or solid vases of this class of calcareous stone, with inscriptions traced in, were used, and wooden dummies were also made by the undertakers inscribed as the others. In the case of the use of dummies, the viscera which they ought to have contained were separately embalmed in packets, and waxen figures of the genii of the vases placed in the body.

The vases themselves are found in the tombs placed in various ways—sometimes at the four corners of the sarcophagi, at others on the floor without any special arrangement, or else arranged in niches of the walls of the sepulchres; they were placed in a box with four

VASE OF AMSET.



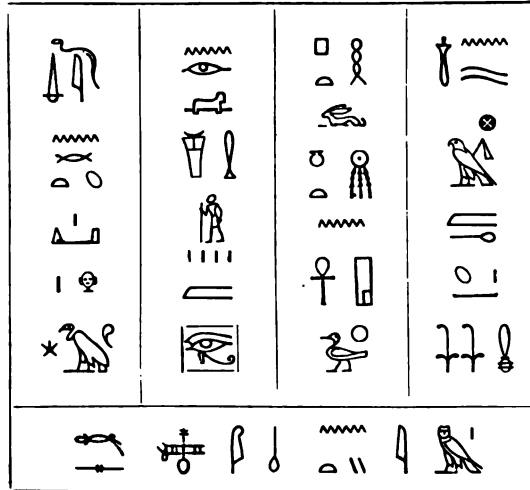
VASE OF HAPI.



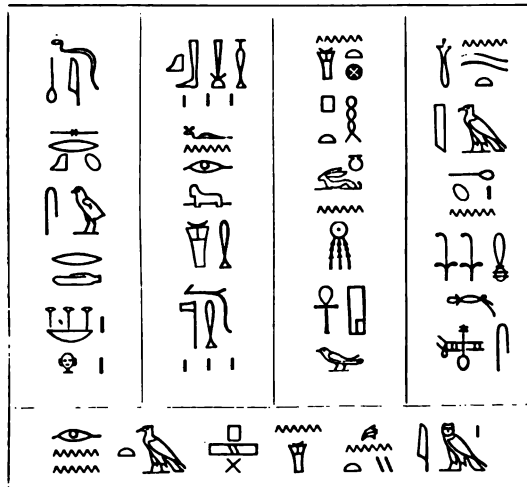
CANOPIC VASES FROM TEL BASTA.

IN THE EMISSION OF F. G. HILTON PERE, ESQ.

VASE OF TUAMUTEF.



VASE OF KABHSENUF.



CANOPIC VASES FROM TEL BASTA.

IN THE POSSESSION OF F. G. HILTON PRICE, ESQ.

compartments, surmounted by a figure of the jackal of Anubis, the god of the embalming, the box either placed on a sledge or else fashioned as a sledge to transport to the tomb and deposit with the mummy. From the times of the XXIVth dynasty, when the vignette of the 89th chapter of the Ritual is constantly represented on the coffins, they appear under the bier of the mummied dead, the soul of which, in shape of a human-headed hawk, flies down to visit or rejoin the body.

The vases were in shape of the four genii of the Karneter of Hades, mummied, and generally, but not always, have the appropriate heads of the genii, although they are occasionally found with all four heads human. It must be remembered that these genii represented the four cardinal points of the compass, and that the deposit of the viscera symbolized their dispersion to those cardinal points: the viscera, according to Egyptian notions, being the source of all evil to man.

The genii were as follows :—

1. Amseth, Ams, or Mestha, human-headed ; under the protection of Isis ; his vase held the stomach and larger entrails.
2. Hapi, with the head of a cynocephalus ; under the protection of Nephthys ; his vase held the smaller entrails.
3. Tuaumutef, jackal-headed ; under the protection of Neith ; his vase held the lungs and heart.
4. Kabhsenuf, hawk-headed ; under the protection of Selk ; his vase held the liver and gall bladder.

The inscriptions placed upon them vary, for sometimes the name of the genius and of the deceased only are found ; at others, various inscriptions and formulas : that of Nasikhonsu, of the time of the XXIst dynasty, whose alabaster vases with wooden heads I have subsequently examined, and of whose formula a description has appeared in the Proceedings.

The usual normal formula has been given by the late Vcte. De Rougé in his "*Stèle Egyptienne*," p. 121. This varies considerably in arrangement, but is good for the majority of the best vases of the period. These formulæ, according to De Rougé, are as follows, but there are great difficulties over some portions of the inscriptions. The first, attached to the vases of Amset, is as follows :—

"Says Isis, I throw my arms round on account of what is in me ;
I impart my protection over Amset who is in me."

That over Amset sometimes reads :—

"I prevail over the enemy, I impart my protection over Amset, who is in me ; the protection of the deceased is the protection of Amset ; the deceased is Amset."

The second, that upon the vases of Hapi, reads :—

"Says Nephthys, I conceal the mystery, I impart the protection (or warmth) of Hapi, who is in me ; the warmth of the deceased is the warmth of Hapi which is in me."

The third, that upon the vase of Tuaumutef, reads :—

"Says Neith, I watch night and morn daily, making the protection of Tuaumutef, who is in me ; I impart safety to the deceased."

The fourth, that over Kabhsenuf, reads :—

"Says Selk, I transport my safety, daily taking care of Kabhsenuf, who is in me ; the care of the deceased."

There is a great deal of difficulty about the meaning of these formulæ, which require a special study to overcome some of the obscurer parts of the text.

The President then called attention to the vases on the table which belonged to Mr. Hilton Price, who had kindly sent them for exhibition, along with copies and translations of their inscriptions which Mr. Price had prepared.

The following Communications have been received :—

I have before me impressions of four ancient oriental gems, which are reproduced in the accompanying plate. Three of these were sent to me by the Rev. W. Wright, D.D., of the British and Foreign Bible Society ; the other by our Secretary Mr. Rylands.* In attempting to decipher the inscriptions, I have consulted Professors Noeldeke and Euting, of Strassburg, whose assistance in such matters is invaluable. I do not attempt to explain the symbols on the seals.

1. Egyptian emblems. Between the legs of the winged hawk-headed deity, above those of the seated human figure, are the three letters **ꜥꜥꜥ**. These must have formed the name of the possessor of the seal ; its pronunciation is of course uncertain (*'Ani?*). The seal cannot be that of a Hebrew ; and even if it were, no one would put the pronoun **ꜥꜥꜥ**, "I," in such a position.

* In the possession of Mr. H. Rassam, and kindly lent by him, to be engraved.—W. H. R.



1



2



3



4



4a

2011-2012

2. In the middle a bird, over the head of which is ☪. Above and below, we read in two lines

לתמכאל
בן חפת

(*belonging*) to Tēmakh-’ēl, the son of Hpt. The second and third letters of the first line are slightly injured, but the reading is in no way doubtful. The seal appears to be ancient Hebrew. The radical תִּמְךָ is well known in the Old Testament. The name לתמכאל is found as that of an Aramæan in Levy, *Siegel und Gemmen*, p. 15, no. 22, where we read לתמכאל בר מלכם, with the characteristic difference of בר for בן; perhaps also as that of a Phœnician in Levy, *op. cit.*, p. 24, no. 4, if we may venture to read לתמכאל בן מקנמלך instead of לתמכא, the gem being slightly damaged at this point (see Taf. II., no. 3). The name חפת, Hpt, may perhaps be pronounced חַפַּת, Huppath; compare חַפָּה, 1 Chron. xxiv. 13.

3. In the lower half, a bird, a star, and ☪. The name of the owner is יעדראל, but the letter ל, in the lower line, has been cut the wrong way, so that it appears in the impression as Δ instead of Λ. This seal seems also to be ancient Hebrew. The name יעדראל, Ye’dar-’ēl (?), “God marshals” or “God herds,” may be compared with the Biblical עֲדָרִיאֵל.

4. This gem exhibits on its larger surface several figures of an Assyrian type, with an animal at their feet. The personage seated on a chair or throne seems to be receiving something from the two who are standing in front of him. I cannot make out what is over the head of the central figure. On the smaller surface is an inscription, consisting of eight very ancient characters, in two lines, unfortunately rather indistinct. I read in the upper line לקסר, (*belonging*) to Ksr. The second line seems to have contained an epithet (patronymic or the like). The first letter is clearly נ, the second ב, the fourth י, giving יאב*י; but the third is very doubtful. It can hardly be ג, because the form ג for ג is too late to be in unison with the other letters; and besides the dot or point at the back, נ, has to be accounted for. We can scarcely take it for a ו (Σ), still less for a reversed ל (Δ for Λ, as in no. 3).

CAMBRIDGE,
14th February, 1883.

WM. WRIGHT.

ARROS HOUSE, CENTRAL HILL, UPPER NORWOOD,
24th February, 1883.

To Prof. Wright's readings I wish to add a few items, chiefly of local interest.

The three seals which belong to me are *Scarabéoides*. No. 1 is a bloodstone, and is pierced lengthways. It was brought from Persia by an Englishman, with a large number of Pehlevi and other gems. Prof. Wright's reading of this gem is absolutely certain. I should like to see the symbols on this and the other seals dealt with.

No. 2 is a Carnelian, and is not pierced. The edges of it were slightly broken in removing it from the setting. I bought it at Beyrout, with a handful of Jewish coins which had been brought from Palestine. The accompanying coins fix the locality from which it came, not the date.

No. 3 is a red opaque stone, pierced lengthways. I bought it at Damascus, with a number of Jewish and Phœnician coins brought from Southern Palestine.

M. Clermont-Ganneau writes me with reference to Nos. 2 and 3: "Ces deux cachets me paraissent fort intéressants par les noms propres qu'ils renferment.

"No. 2. Tamkel (= El l'a soutenu) fils d'Haggit. Haggit est un nom de femme, signifiant née un jour de fête, Festiva. Ce nom se retrouve dans la Bible (2 Sam. iii, 4; and 1 Kings i, 5).

"No 3. L'autre nom paraît être Ya'adriel (see 1 Sam. xviii, 19)."

According to these suggestions of M. Clermont-Ganneau, No. 2 may have belonged to a son of King David, by his wife Haggith (2 Sam. iii, 4; and 1 Kings i, 5), and No. 3 may have belonged to Adriel the Meholathite, to whom King Saul's eldest daughter was given, when she should have been given to David.

Prof. Wright and M. Clermont-Ganneau agree as to all the letters in inscription No. 2 except the last but one. Prof. Wright reads פ, M. Clermont-Ganneau ג. The Phœnician inscription of Eshmunazar, king of Sidon, might justify either reading, the פ and ג being very much alike. It would require however an additional *yod* to make the Haggith (חַגִּית) of the Bible, even if it were certain that the letter was ג instead of פ. I do not think, however, that any Oriental would write himself down on his seal the son of a woman. Adonijah

1

IN THE BRITISH MUSEUM.

OBVERSE.

25. 26. 27.

[*Proceedings Soc. Bibl. Arch., Feb., 1884.*]

is called the son of Haggith, to fix his place in king David's household, where there were many wives and mothers; but the Oriental does not publicly identify himself with his wife or mother. He calls himself the son of his father, or the father of his son, if he has a son. As regards No. 3, it is only by sacrificing the first letter *yod* that we get the name Adriel. However gratifying M. Ganneau's suggestions may be, I think it necessary to point out the difficulties that seem to me to stand in the way of their acceptance.

The third and fourth letters in No. 3 are almost exactly alike, but the earliest Phœnician inscriptions justify the above reading. It is interesting as well as reassuring to find almost absolute unanimity among scholars as to the reading of these ancient and somewhat defaced inscriptions.


WILLIAM WRIGHT.

NOTE.—The plate illustrating these communications will be issued with the next number of the *Proceedings*.—W. H. R.

The following communication has been received from Mr. Theo. G. Pinches:—

The document of which a description is now given, was sent from Babylon by Mr. Rassam in December, 1881. Its size is $3\frac{1}{8}$ in. by $2\frac{5}{8}$ in., and it contains twenty-three lines of wedge-writing on the obverse, reverse, and one of the edges, with the names of some of the contracting parties also on two other edges. On the reverse, immediately before the name of the scribe, is a line of unknown characters very clearly written. Another line, not so clear, runs along the top edge, and can just be seen, upside down, at the top of the obverse; the edge above shows the same line turned the right way, and in a better position for reading. On the same edge, just below this line, are a few characters, evidently referring to the nail-mark of Ina-Ê-sagila-lilbir, one of the contracting parties. A few more of these unknown characters accompany the nail-mark of Ê-sagila-lišši, another contracting party, on the left-hand edge. The text, which is, in some places, rather difficult to translate, refers to the sale of a female slave for one mana eight shekels of silver. The transcription and translation are as follows:—

81—11-3.

1. ¶ Ê-sag-ila-liš-ši mârû ša ¶ Nabû-ku-šur-šu ¶ Bêl-balaṭ-su
Ê-sagila-lišši son of Nabû-kušur-šu, Bêl-balaṭ-su
2. mârû ša ¶ Ni-din-tum, û ¶ Ina Ê-sag-ila-lil-bir mârû še
son of Nidintum, and Ina-Ê-sagila-lilbir son of
¶ Bêl-ê-de-ru
Bêl-êderu
3. ina ḥu-ud lib-bi-šu-nu, ✠ Nanâ-Bâbili-ši-nin-ni, âmat-su-nu
in the joy of their heart, Nanâ-Bâbili-šininni, their servant
4. ša  emitti-šu a-na šumi ša ¶ Ina Ê-sag-ila-lil-bir,
whose right hand with the name of Ina-Ê-sagila-lilbir,
na-din amē-lut-tum
the slave-dealer
5. mâri ša ¶ Bêl-e-de-ru šaṭ-ra-at a-na išten ma-na samna šiklî kaspi
son of Bêl-êderu, is inscribed, for one mana eight shekels of silver
6. ḳa-lu-u a-na šimi gam-ru-tu a-na ¶ Ur-ma-nu-u
refined, for the price complete to Urmanû
7. mâri-ša ¶ Li-ši-ir id-din-nu' kaspâ' isten ma-na samna šiklî kaspi
son of Lišir they have given; the money, 1 mana 8 shekels of silver
8. ḳa-lu-u ši-im ✠ Nanâ-Bâbili-ši-nin-ni, âmat mu-tim
refined, the price of Nanâ-Bâbili-šininni, the servant of the men
9. ¶ Ê-sag-ila-liš-ši ¶ Bêl-balaṭ-su u ¶ Ina-Ê-sag-il-la-lil-bir
Ê-sagila-lišši, Bêl-balaṭ-su, and Ina-Ê-sagila-lilbir
10. ina ḳatâ ¶ Ur-ma-nu-u maḥ-ru-' e-di-ru'
by the hands of Urmanû have received
11. Ina û-mu pa-ḳa-ri a-na muḥ-ḥi ✠ Nanâ-Bâbili-ši-nin-ni
In the day (when) a claim upon Nanâ-Bâbili-šininni
12. âmat mu-tim it-tab-šu-u ¶ Ê-sag-ila-liš-ši
the servant of the men, is made, Ê-sagila-lišši,
(edge) ¶ Bêl-balaṭ-su u ¶ Ina-Ê-sag-ila-lil-bir
Bêl-balaṭ-su, and Ina-Ê-sagila-lilbir,
14. na-din amē-lut-tum u-mar ḳa-u-nim-ma
the slave-dealer, the amount(?) have collected(?) and
15. a-na ¶ Ur-ma-nu-u i-nam-din-nu'.
to Urmanû shall give.

Proceedings Soc. Bibl. Arch., April, 1893.



CONTRACT TABLET FROM BABYLON,
INSCRIBED WITH UNKNOWN CHARACTERS.

BRITISH MUSEUM, 8151A.



REVERSE.

16. (Amēlu) Mu-kin-nu : 𐎶 Bēl-upaḥḥ-ir, māri-šu ša 𐎶 Bēl-balaṭ-su ;
Witnesses : Bēl-upaḥḥir son of Bēl-balaṭ-su ;
17. 𐎶 Bēl-iddin, māri-šu ša 𐎶 I-ḫu-bu ; 𐎶 Nabû-id-dan-nu
Bēl-iddin, son of Iḫubu ; Nabû-iddannu,
18. māru ša 𐎶 Nabû-balaṭ-su ; 𐎶 Su-a māru ša 𐎶 Na-din ;
son of Nabû-balaṭ-su ; Sua, son of Nadin ;
19. 𐎶 Nabû-balaṭ-su māri-šu ša 𐎶 U-maš ; 𐎶 Bēl-êreš māri-šu ša
Nabû-balaṭ-su, son of Umaš ; Bēl-êreš son of
20. 𐎶 𐎶 Samš-a-a.
Šamšāa.

[Here a line of unknown characters, evidently the name of a witness.]

21. 𐎶 𐎶 Ea-ēpuš (amēlu) šangu, māru ša 𐎶 Nabû-lu-ud-da, Ê-ki
Hea-ēpuš, the scribe, son of Nabû-ludda. Babylon,
22. araḥ Adari, ūmu êstinêšrit, šattu XXIII KAM 𐎶 Ar-tak-šaṭ-su
month Adar, day eleventh, year 23rd, Artaxerxes.
- šar matāti
king of countries.

ON THE LEFT-HAND EDGE.

At the beginning some characters, perhaps the continuation of the line which runs the whole length of the edge at the top of the plate. These are followed by a nail-mark, and then, in wedge-writing, the words, Šu-pur 𐎶 Ê-sag-ila-lišši, *Nail-mark of Ê-sagila-lišši ;* another nail-mark, and the words, Šu-pur 𐎶 Bēl-balaṭ-su, *Nail-mark of Bēl-balaṭ-su.*

ON THE FIRST EDGE.

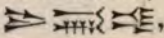
At the beginning, some characters, followed by a nail-mark, and then, in wedge-writing, the words, Šu-pur 𐎶 Ina-Ê-sag-ila-lil-bir, *Nail-mark of Ina-Ê-sagila-lilbir.*

From the above it will be seen that it is a contract between three men, Ê-sagila-lišši, Bēl-balaṭ-su, and Ina-Ê-sagila-lilbir, on the one hand, and Urmanû on the other, in which the last-named buys for

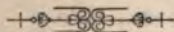


W.H. Rylands, del.

form of the writing, are the signatures of the sellers. The longer lines of these unknown characters must refer to the contract itself.

The words translated "slave-dealer," *nadin ameluttum*, mean literally "giver of slaves." *Ameluttum* (= *amēlūtu*) is an abstract noun formed from *amēlu* (compare *Amēl-Marduk*, "Man of Marduk," Evil-Merodach); it is here written with the characters , of which the first is the sign for *amēlu*, "man," and the other two, *-luttum*, are the phonetic complement.

It is suggested by Mr. G. Bertin that the spaces found, in most of these contract-tablets, just before the name of the scribe, was left for the purpose of inserting a docket like that which occurs on this tablet, but that no such docket has yet been found, because most of the documents which we have of this kind are not the originals, but copies. This is not at all unlikely, and if so, many more tablets having this peculiarity may possibly come to light.



The next meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, May 1st, 1883, at 8 p.m., when the following Papers will be read:—

I. By PROFESSOR F. DELITZSCH:—"Observations on Babylonian Chronology."

II. REV. A. LÖWY:—

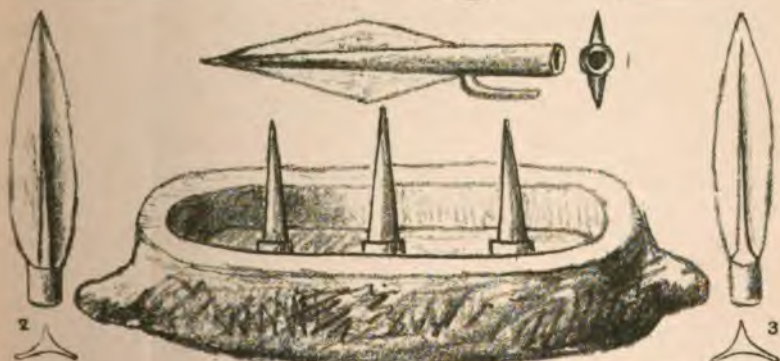
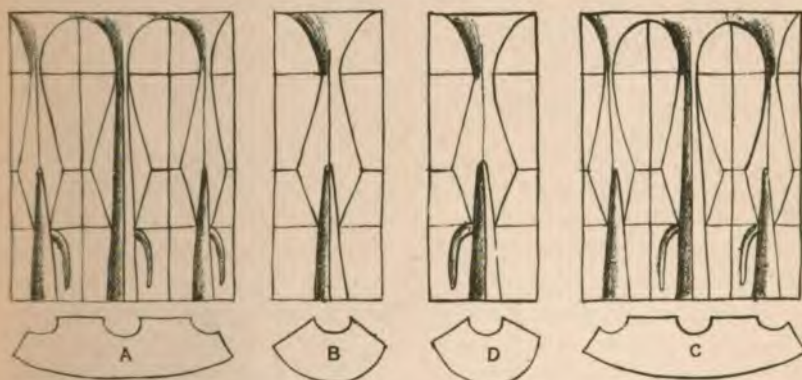
III. By M. ALEXANDER ENMANN:—"Notes on the Origin of the Cypriote Syllabary."

IV. DR. BIRCH:—"Notes on Hieratic Ostraka at Queen's College, Oxford."

V. Squeezes of Monuments from Jerabis, exhibited by the Secretary.

THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ————— Geographische Inschriften Altaegyptische Denkmaeler.
 Vols. I—III (Brugsch).
 ————— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ————— 2nd series, 1869.
 ————— Altaegyptische Kalender-Inschriften, 1866.
 ————— Tempel-Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ————— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar and Chrestomathy.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ————— 6th and 7th do.
 ————— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841-1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ————— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ————— De Carchemis oppidi Situ et Historia Antiquissimâ.
 8vo. Paris, 1872.
 RHIND, A. H., Thebes : its Tombs and Tenants. 1862.



W.H. Rylands del

BRONZE MOULD FOUND NEAR MOSSUL
NOW IN THE BRITISH MUSEUM

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

THIRTEENTH SESSION, 1882-83.

Seventh Meeting, 1st May, 1883.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Institute of British Architects :—The Proceedings.
Session 1882-83. Nos. 12 and 13. 4to. London. 1883.

From the Royal Archæological Institute :—The Archæological
Journal. No. 157. Vol. XL. 8vo. London. 1883.

From the Palestine Exploration Fund :—The Quarterly Statement,
April, 1883. 8vo. London.

From George Perrot :—Exploration Archéologique de la Galatie et
de la Bithynie, d'une partie de la Mysie de la Phrygie, de la
Cappadoce et du Pont. Exécuted en 1861, et publiée sous les
auspices du Ministère de l'Instruction Publique. Par Georges
Perrot, Edmund Guillaume, et Jules Delbet. Folio. 2 vols.
Paris. 1872.

From the Author, R. V. Lanzzone :—Dizionario di Mitologia
Egizia. Terza Dispensa. Con LXXX Tavole. Ptah to
Nehebka. 4to. Torino. 1883.

From the Author :—Eridanus: River and Constellation. By
Robert Brown, jun., F.S.A. 4to. London. 1883.

[No. xxxix.]

From the Author:—Sceaux Hittites en terre cuite. Par M. G. Perrot.
Extrait de la *Revue Archéologique*, Decembre, 1882. 8vo.
Paris. 1882.

From Robert Bagster:—The Pentateuch according to the Talmud :
Genesis, with a Talmudical Commentary. By Paul Isaac
Hershon. 8vo. London. 1883.

A special vote of thanks was awarded to M. G. Perrot for
his donation to the Library.

The following have been purchased by the Council for the
Library of the Society :—

Le Livre des Morts des Anciens Égyptiens. Traduction complète.
D'après le Papyrus de Turin et les Manuscrits du Louvre.
Accompagnée de Notes et suivie d'un index analytique. Par
Paul Pierret. 8vo. Paris. 1882.

Later Biblical Researches in Palestine and the adjacent Regions.
By Edward Robinson, D.D., LL.D. 8vo. London. 1852.
Thebes: its Tombs and their Tenants. By A. Henry Rhind.
8vo. London. 1862.

The following were nominated for election at the next
meeting :—

Rev. Joseph Chotzner, Harrow-on-the-Hill.
Charles Compigné, 114, Kennington Park Road, S.E.
Rev. John Gott, D.D., Leeds.
W. R. Harper, Ph.D., Morgan Park, near Chicago, Illinois, U.S.A.
Henry Lumley, 31, St. James's Street, W.

The following were elected Members of the Society :—

Rev. A. Dutau, S.J., 10, Boulevard d'Enfer, Paris.
James Cutliffe Marshall, Fenton Hall, Stoke-on-Trent.
Claude A. Montefiore, 18, Portman Square, W.
J. Lancaster Ranking, Surgeon-General, Wilford Lodge, Leamington.
Lady Sitwell, Renishaw Hall, Derbyshire.
Geo. Augustus Simcox, M.A., 1, Douro Place, Victoria Road,
Kensington, W.
Dr. H. Clay Trumbull, 725, Chestnut Street, Philadelphia, U.S.A.

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TERRA-COTTA SEALS IN THE POSSESSION OF M. SCHLUMBERGER PARIS, ETC.

The communication entitled "Remarks on Ancient Babylonian Chronology," by F. Delitzsch, was withdrawn by the author.

The Rev. A. Löwy read a paper by Rev. Dr. Placzek, "On Ancient Observations on the Flight of Pigeons."

In an important work (*Midrash Bereshith-rabba*, Ch. 39), the date of which is not later than the sixth century, I met with an observation which, even at that early date, was already received as an ancient opinion, and which bears upon the theory of evolution, more particularly upon the law applying to the variation of species. The fact, as stated in that Midrash, is as follows :—

"All other birds rest from their flight upon a tree or a rock ; but the doves, when weary in their course, alternately keep one wing (expanded) in repose, and sweep along on the other wing."

This passage is adduced as an explanation of Psalm lv, verse 7 (in authorised version, v. 6) : "Oh ! that I had wings like a dove that I might both fly and rest." (אֵיפָה וְאִשְׁכָּנָה.)

This peculiarity of keeping one wing in a state of repose would give to this class of birds in the struggle for life an inestimable advantage, and would inure it to a continuity of rapid flight whereby it could attain its object in the race for finding food, and for escaping from the feathered creatures of prey. This faculty, which is not mentioned in any special monograph, and which remained unknown to breeders of pigeons, appears to have been lost by the doves in the progress of domestication, no scope being left to the further development of the use of a single wing, because man undertook to provide the species both with food and with the care for its defence. The effect of this domestication would then be, that the muscular and osteogenic parts became reduced in force ; for it is a providential arrangement that all creatures lose in the process of time what they do not actually require. This ancient notice I communicated to the late Charles Darwin, in consideration of the great importance which this master of the theory of development assigned in his various works, even to the slightest deviations in the structure and habits of pigeons (see especially the "Variation of Species," 1st chap., 6). In his reply, Darwin expressed a doubt as to the

mechanical possibility of this strange mode of flying.* But to me, the alternating use of the wings on the part of the pigeons did not appear altogether improbable, and I applied to the distinguished physicist in Vienna, Dr. F. J. Pisko. My question was, "Do you consider that the account given of the distinctive process in the flight of the pigeon is compatible with aero-dynamic laws?" I received the following information:—

"I do not believe that pigeons were ever so constructed as to be able to advance in the air by means of the motion of a single wing. Theory and practice are driven hard to indicate how the flight with double wings can be explained, or miserably imitated. This becomes far more difficult when applied to the flapping of a single wing. At the utmost this one-sided action might be conceivable in cases of veering round in a turning motion as is done in rowing. But for this purpose the stern is employed. The purposes of rest would be absolutely unattainable. For, according to the law of the conservation of energy, the process of advancing, and in fact every locomotion, requires an adequate effort, whether the instrument be X or Y. No exertion can be dispensed with unless an equivalent sacrifice be made. An improved mechanism only helps to distribute the work better in regard to time and place. A motion with a single wing is decidedly more awkward than a symmetrical action by one pair or by more than one pair of wings, a fact with which everybody must agree. The phenomenon mentioned in the ancient work under notice was probably either ill-observed or not the result of any ocular perception. The fundamental law of modern mechanics is opposed to any such rest in the air, whilst fatigue must increase owing to the extended wing in repose. In the actual state of rest such a wing droops on the body. To keep the wing extended demands muscular action. Try whether it is not more fatiguing to keep one arm extended and work with the other, than to work with both arms symmetrically."

Not entirely satisfied by the foregoing opinion, I applied to the section for Aeronautical Technology, which is connected with the Austrian Society of Engineers and Architects, by the members of which it was constituted in December, 1880, Professor Charles Jenny being President, and Count Buonaccorsi di Pistoja being Secretary.

* He stated, "It appears to be impossible for a bird to use only one wing, without tumbling over and without losing its balance."

To this areopagus of qualified judges I submitted the present question. At a meeting held on 18th February, 1881, the subject was considered, and I received the following reply: "The flight of birds, not of pigeons only, under the assumption that one wing be immovably extended and the other perform the required movement, is, under certain conditions, on aero-dynamic principles, *not impossible*; for example, at evolutions, at changes of directions, at brief moments of accelerated flight, or of falling. Under ordinary conditions, however, a symmetrical motion is a fundamental factor in this case as in all other cases. A book of the 6th century, treating though incidentally of the circumstances in which natation in the air is performed, would be of great interest to the library of the aeronautical section."

Dr. Placzek contended that the mechanical possibility cannot be denied, that the pigeons, with their vigorous and agile apparatus for flying (one should remember the so-called jongleurs, tumblers, &c.), at one time possessed the distinct aptitude for obtaining rest in their flight, by expanding at some intervals the one wing, and floating along with the other.

The account given in the ancient Jewish record, which contains careful observations on the habits of pigeons, might be considered therefore to rest on true facts, and might furnish evidence for the variations of animals in an instance hitherto not sufficiently noticed.

Remarks were added by the Rev. Canon Beechey, Rev. W. Meade Jones, Rev. W. Wright, D.D., Rev. A. Löwy, and W. Boscawen.

The Secretary read a communication from M. Alexander Enmann, "On the Origin of the Cypriote Syllabary."

The decipherment of the Cypriote inscriptions was undoubtedly a great triumph of philology. Commenced by the late Mr. George Smith, it was pursued by the exertions of English, German, and American scholars. At present a full interpretation has been obtained of these monuments appearing so obscure to the first observers. The language of them turned out to be a Greek dialect, concealed under a strange form of writing. The existence of a syllabary as used by the Greeks is a very curious fact in itself, and it is not to be wondered at that the origin of it has afforded material for a discussion of the most interesting kind between Dr. Deecke and Professor Sayce. The former in an essay ("Der Ursprung der Kyprischen

to infer a *συννοικισμός*, the union of two populations into one community, both having worshipped its peculiar form of Apollo. Greek colonies used to plant the deities of their metropolis on the newly gained soil. Thus the god of Amyclæ occurring in Cyprus shows the existence of a Peloponnesian colony, as suggested by Herodotus (VII, 90), and confirmed by the close connection between the Cypriote and Arcadian dialects. On the other hand, the worship of Apollo Hylates had its home at Hylæ, a little place of Æolian Asia Minor, in the neighbourhood of Magnesia, on the Mæander. Here, according to Pausanias (IX, 37), was a sacred grotto with an old statue of the god at its entrance. It certainly cannot be a mere coincidence, that two inscriptions of Neo-Paphos (Vogüé, IV, 6, 7; Ahrens, 19, 20) contain dedications of a grotto to the same god, called here Ἀπλῶν Ἀγήτωρ Ὑλάτης. The surname Ἀγήτωρ, like Ἀρχαγέτης, used to be given to deities, especially to Apollo, as a leader of an emigration.

To sum up all the points stated, there is sufficient evidence of a colony from the north-western corner of Asia Minor having passed to Cyprus, probably headed by a member of a Teucride dynasty. Perhaps this dynasty had once ruled in the Troad over a native city, and had afterwards been incorporated with the Greek town aristocracy. At least a similar instance is afforded by the Teucrian towns of Skepsis and Gergis keeping at bay longer than the rest the warlike or peaceable intrusion of the Greeks. Yielding to them at last, the former native kings, under the democratic government, not only preserved certain privileges, but even their royal title (Herod., V, 122; Strabo, p. 607). Presuming in the case under consideration a similar development, it will the better enable us to understand why the Teucrides of Salamis turned their ancestor into a Greek hero, and how they could be surrounded by Γεργῶν as an aristocratic class. For in other cities, for instance at Miletus, the Gergithes, on the contrary, formed the body of the lower *demos* (Athenæus, XII, p. 523, F.).

As for the date of the settlement in Cyprus, we ought perhaps to look for the destruction of Magnesia by the Cimmerian invaders, or the rebuilding and new establishment of it by Ephesus and Miletus (Strabo), such incidents as those usually effecting emigrations in Greek commonwealths. Both events ought to be relegated to the first ten years of the seventh century. Salamis and its king are named for the first time in the list of King Assarhaddon (B.C. 681-669),

but, as it seems, they already were among the Cypriote tributaries of his predecessor, King Sargon (B.C. 704-681). The new settlers perhaps may have seized on the island on the hold of a voluntary submission to Assyria, struggling just then like the new comers against the powerful Phœnician towns. Whatever the cause of Assyrian rule may have been, the dates just pointed out agree not ill with each other, and make attainable a fairly reliable fixed point of Cypriote chronology. While Salamis seems to have been one starting-point of Cypriote Hellenism, another centre arose in the opposite corner of the island, at Paphos. The renown of its sanctuary celebrated in the *Odyssey* points to the great antiquity of this town. Other testimony is borne by the *Iliad*, telling us of a friendship and alliance of Cinyras with Agamemnon (*Il.*, XI, 20). There is no reason whatever to look upon this legendary ancestor of the Paphian kings as a representative of Phœnician rule, though it is held to be so by general opinion. Certainly the clear evidence given by the *Iliad* is much more to be trusted than the mass of contradicting traditions, not one of which dates from a time previous to Alexander the Great. Nor can Cinyras be associated with Phœnicia on account of any doubtful Semitic etymology. By alleging the friendship of Cinyras with Agamemnon, and consequently with Teucer, the poet did not intend anything else but friendly relations between kindred populations. The Cinyrades are kings of the Greek city of Paphos. Their part has to be inferred from that of the Teucrides. Very probably they were leaders of that Peloponnesian colony mentioned above. As these settlers spoke the dialects of the original races of the Peloponnesus, and worshipped the old god of Amyclæ, we do not hesitate to associate the settlement with the tide of colonization issuing from the Peloponnesus after the Spartans had at length conquered the valley of the Eurotas, and Amyclæ, its old capital.

As regards the colony from Asia Minor, it carried into Cyprus the culture of its home. Not only did they import their war-ships, and confer upon the highest peak of the island the very name of the seat of the gods ruling over the plain of the Troad, but they brought with them a still more important element of civilization—a system of writing adapted already to the Greek language. Certainly on the stage of development which the syllabary must have then reached, it may be considered as the standard Greek writing of that age, though its use seems to have been restricted to a small part of the Greek world. Its use in the *Æolis* lasted, as Professor Sayce has sug-

gested, till about B.C. 650, when it was superseded by the more perfectly formed Phœnician-Greek alphabet. The Æolians received the syllabary from their Asiatic neighbours belonging to the large Phrygian race. A curious mention is made of it by Cicero (*De natura Deorum*, III, 42), speaking of *Phrygiæ litteræ*, the inventor of which he calls Heracles. A further trace of the Lycian branch of it may be hidden in the curious passage of Homer (*Il.*, VI, 168). Certainly the meaning of it would be more properly understood as a recollection of some unintelligible system of writing, than a want of the knowledge of writing at all. The syllabary passing to Cyprus, was there preserved by the conservative customs of an insular population till the end of the fourth century B.C. On this account it forms no exception to the whole character of the Cypriote civilization. Political institutions, worship, as well as art, language not excepted, even the fashion of fighting battles, are alike features of the same Greek archaism remaining unaltered for centuries. This want of development may be taken partly as the result of the insular position, and partly on account of the people dwelling at the side of a foreign race. Macedonia may furnish a very similar instance. To look upon Cyprus, that isolated watch-post of Greek colonization—as it has been suggested by archaeologists—as a gathering place whence, since olden times, Eastern civilization to a large extent has been brought westward to Greece, would be a very wrong idea of the distinguishing characteristics of Cypriote history. Nor would it be proper to regard this Greek culture as a mixed one, identifying it with the mingled Phœnician civilization. Isolated from the parent stock and the world's commerce, Cyprus does not appear upon the stage of the Hellenic world earlier than the reign of Evagoras and the age of Alexander. Since its expansion and amalgamation it took an important part at the Hellenization of the Eastern monarchies.

MR. BOSCAWEN thought the origin of the Cypriote syllabary must be looked for in the mainland, probably about the Gulf of Antioch, and following Professor Sayce, he had selected about thirty characters, which he thought might be compared with those of the Hittite inscriptions. He was of opinion that there were two great tribes of Hittites, the one in the mountains of the north came down and captured the valleys, Carchemish being a conquest, and not the capital of either division. The form of writing had been, he considered, simplified by the southern race, the characters of the Hamath Stones being, as had already been pointed out by Professor

Sayce, a kind of hieratic form of other known inscriptions from the more northerly districts.

DR. BIRCH differed from M. Enmann as to the statues found in Cyprus; he was of opinion that some were portraits, and not deities; and he thought there was no reason why they should not be representations of kings who were in power at the time the statues were executed.

Cypriote had proved to be a kind of Greek, and so far as he was able to judge, there did not appear to be the slightest similarity between the Cypriote syllabary and that called Hittite, in fact the latter appeared to have been used much in the same manner as the Egyptian hieroglyphics.

Remarks were also added by Mr. Hyde Clarke and Mr. Bouverie-Pusey.

The President made some observations on two Ostraka, or slices of limestone formed for the purpose, inscribed with hieratic inscriptions.

These Ostraka are at present in Queen's College, Oxford, and photographs of them were laid before the meeting. They appear to have been used for drafts of documents before they were copied out fairly. Documents of various kinds have been found on these objects, occasionally copies of literary compositions. Various Ostraka have been published by different Egyptologists. The Ostraka in Queen's College consists of two pieces; the first, or largest of the two, has on one side thirteen lines of hieratic neatly written, and on the other side eleven lines of hieratic, written in a coarser hand.

The subject of the first thirteen lines is an address in the first person, apparently from a god, but is very obscure, and amongst the phrases which occur are the following, which seems to show that it is rather a portion of a composition than an entire separate composition: "I am a chief, the son of a chief. I am the issue proceeding from a god. I am (the one having) many forms; my forms are those of a god,"—showing that the person speaking is probably mythological, while other portions of the inscription seem to refer to the power exercised as mystic or magical.

The second Ostraka, also in hieratic, exhibits the same peculiarities, being well written on one side in a fine hand, which has seven lines, and six lines in a larger and coarser hand on the

reverse. The subject appears to be the issue of certain gifts, or rations of bread, beer, and other things, connected with a festival of Amen Ra. Amongst the things mentioned are four persons, one of whom went on his belly; other offerings are said to have been given to Isis, and mention is made of persons who went to offer.

Photographs of the Ostraka were exhibited, together with some original ones kindly brought to the meeting by Mr. Walter Myers; besides a carefully prepared slip of wood with a Greek inscription.


Remarks were added by Rev. A. Löwy.

Thanks were returned for these communications, and to Mr. Myers for the exhibition of the Ostraka.

The following communication has been received:—


DEAR SIR,

April 9th, 1883.

In an interesting letter in the *Proceedings* for 6th June, 1882, in which Mr. Pinches discusses the Akkadian numerals, he says: "The word for 'five,' *â*, is well established, and is evidently the same as the word for 'hand,' 'fist,' or 'horn,' expressed by the sign , to which the bilingual lists give the gloss *a*," and further: "The *âš*, used to express the number six, is, it will be noticed, the same as one form of the numeral for 'one.' This word is probably formed, however, by combining the two numerals 'five,' *â*, and 'one,' *aš*, so that the distinction was made by pronouncing the vowel long."

It seems to me that a consideration of the origin of the method of counting employed may shed some additional light on both these words. The human body furnished the original units of measurement, as we still see plainly enough in our own language, to go no further, from such words as foot, ell, hand, finger, &c. So, also, as Mr. Pinches recognizes in his remarks on the numeral "five," the human body furnished in the hands the original counting-board. Two methods of using this counting-board have given rise to the two great systems of reckoning, the decimal and the duodecimal. Counting the fingers of one hand gives us five, the use of which, as the unit of reckoning, seems to be the first step towards the decimal system. The substitution of ten for five by the inclusion of the fingers on the other hand, gives that system complete. Similarly, with the duodecimal system, the first stage of development was the counting by sixes. Of this stage we find many curious marks in Assyrian and Babylonian,

taken, I suppose, from the Akkadian. So we have 1 kanu=6 ammâti, 1 talent=6 minæ, 1 sar=6 ner, &c. On the other hand, in reckoning larger amounts, instead of developing their seximal into a duodecimal system, they appear to have combined the seximal and decimal to form a sexagesimal system, as, for example, 1 soss=60, 1 ner=600, the division of a mina into sixty parts, &c. The "six" of these systems was, as I believe, like the "five" of the semi-decimal system, obtained by finger-counting, only in the one case the fingers were counted inclusive of the hand as a whole, and in the other case exclusive.

Mr. Pinches speaks of the sign  as meaning "hand," "fist," or "horn." I should like to ask if the meaning "fist" is correct. We have that sign meaning apparently "hand," as the seat of power of the man, as the horn is of cattle. We have it used also in the same sense as we use "hand" or "side" in such expressions as "at his right hand," "by his side." But does that justify the meaning "fist?" Naturally the meaning best suited to the theory with reference to counting which I have suggested would be "the outspread hand," which would also best harmonize with the appearance of the sign in question, provided we are to seek for it a hieroglyphic origin; at the same time the meaning "fist" cannot be said to contradict my theory. If *â*, "five," meant "the outspread hand," it would be as though they counted from a closed hand on until all the fingers were spread out, and then closed them in order to count the whole hand as a sixth.

As to the numeral six, *âš*, for which Mr. Pinches suggests a combination of *â*, "five," and *aš*, "one," supposing that the *a* is, as he suggests, to be regarded as long, is it not possible that it was a mere differentiation of *aš*, "one," for the purpose of distinguishing the greater from the lesser unit? In decimal counting we have two units, the absolute or universal unit, "one," and the decimal unit, or unit of the system, "ten." So in seximal counting we have two units, "one" and "six." Perhaps, again, the *a* is not to be regarded as long, and *aš* is the same for "one" and for "six," that is, for both the units. In connection with this last suggestion observe, moreover that the sign (𐎶) for the sexagesimal unit "sixty," is the same as that for the absolute unit, "one."

JOHN P. PETERS.

The following communication has been received :—

MY DEAR MR. RYLANDS,

PARIS, April 29th, 1883.

I must apologise for not having yet fulfilled my promise to you. I have often thought of sending a little note for the Society, and hope soon to be able to do so, but regret to say that the condition of my eyes prevents at present my doing any work by artificial light.

I have only received one cast of the Hittite inscriptions of the Vatican, and this one is extremely imperfect, but I expect a better one, and when it arrives shall be glad to communicate it to you.

I have read with great pleasure the articles by Mr. Pinches, which contain much that is very instructive. He has at his disposal in the British Museum a great deal of new and important matter. The tablets of Artaxerxes, published in the April number of the *Proceedings*, are of great interest; the "unknown" characters are, I venture to say, a kind of cursive Persian writing, and the name may be a Persian one. Several of the characters look like our Zendic characters, some others resemble Georgian, and one or two show Phœnician forms.

One or two points in the translation by Mr. Pinches seem to require alteration. The translation given "refined silver," cannot, I think, be explained by any Semitic root*. In the work *Documens Juridiques*, p. 283, the same words used in texts of the Achæmenian period—*kašpu qatū*—I proved the translation to be "coined silver," from קלע, which has the meaning to engrave or sculpture. In the time of the Persians silver coins were already in existence in Babylon, and the expression used in the tablet refers to 68 drachmas in silver coins.

The characters "flesh," "loin," "arms," do not signify that the slave was branded or marked with the name of one of the sellers. It merely indicates that the female slave belonged, in body, legs, and arms, to the one named *E-sagilli-lilbir*. The slave, in case of sale and similar circumstances, was the property *ab indiviso* of the three persons, but was the mistress of the third, who enjoyed a sort of tenancy.

* The root קלה, from which our "alkali" is derived, signifies "to fry," which cannot, I think, be applied to silver.

The servant is *amat muti*, not as translated by Mr. Pinches, "the men's slave," which appears to be a superfluous sentence, but she is "the servant of the husband"—that is, a concubine.

The words *mahrū edinu* do not, I consider, mean "have received," but on the contrary, "have paid and have made (the purchase) perfect." The seller had not given the money and the slave, but had handed the *receipt* (𐎶𐎵 𐎠𐎶 𐎶𐎵)* or the *sibir* (the שִׁבִּיר of the Hebrew) over to Urmanū. I cannot help thinking that the characters read by Mr. Pinches 𐎶𐎵 𐎠𐎶 𐎶𐎵, a form I have not before met with, ought to be understood as above, and following the translation I gave (*Journal Asiatique*, 1880, June), be read "receipt."

The words *nadin nisu lut-tim* (l. 4 and 14) do not, I think, mean "the slave-dealer," but refer to the "seller who has in his possession the object sold."

Lastly, *ina yuma paqari* (l. 11) cannot, in my opinion, mean "the day of claim," made by the sellers, who have no claim to raise, although it is in their power to provoke the annulling of the agreement. This is the sense of *paqar* פָּקַר, in a number of Babylonian contracts, where *paqirānu* evidently denotes the former owner. In the Michaux Stone, *ana paqri la rasē* signifies "in order not to permit an eviction." In this case the contract may have provided for the annulment of the purchase for a *ostium redhibitorium* on account of an essential defect, for which the new owner would be authorised to rescind the contract.

Here is the translation which I propose :—

"E-saggil-lissi, son of Nabu-kušursu, Bel-ballitsu, son of Nidintu, and Ina E-saggil-lilbir, son of Bel-ederu, have in the free will of their mind, sold Istar-Babil-siminni,† their servant, who by body, loins, and arms, is addicted to the person of Ina-Esagil-lilbir, seller and tenant, son of Belederu, for 1 mina 8 drachmas in coined silver, the complete price made out, to Urmanū, son of Lisir.

"The receipt of 1 mina 8 drachmas in coined silver,‡ price of

* It cannot, I think, be *kaspu*, but an equivalent of 𐎶𐎵 𐎠𐎶 𐎶𐎵, a form often occurring in these contract tablets. I should like to see there *kakap sal*, "the price of the woman," but the sense would be against this reading.

† Although Nana was one of the goddesses of Babylon, the text gives Istar. I read *siminni*, for the reading *sininni*, very correctly read by Mr. Pinches, gives no sense. The character, besides *nin*, may have the sound of *min*. The sense of the female name may be, "Istar of Babylon, hear me."

‡ £5 2s. of English money; if it should be the double mina, £10 4s.

Istar Babil-siminni, the servant-concubine, E-saggil-lissi, Bel-ballitsu, and Ina-Esaggil-lilbir, have given it into the hands of Urmanū, and have made [the purchase] perfect.

"If a rescinding action on the subject of Istar-Babil-siminni, the servant-concubine, should be successful,* Esaggil-lissi, Bel-ballitsu, and Ina-Esaggil-lilbir, the seller and tenant, will lose the selling sum and give it back to Urmanū.

"Assessors: Bel-yupahhir, son of Bel-ballitsu; Bel-nadin, son of Iqubu [Jacob]; Nabu-iddanu, son of Nabu-Callitsu; Sua [Trib-habal, or Zumriya], son of Nadin; Nabu-ballitsu, son of Umas; Bel-esses, son of Samsai."

Here occurs a name in the unknown characters.

"Bel-banū, the actuary, son of Nabu-lusesi.

"Babylon, month of Adar, 11th day of the 23rd year of Artaxerxes,† king of the countries."

Believe me,

Yours most sincerely,

J. OPPERT.

The following communication has been received from Dr. Birch:—

OSTRAKA OF THE REIGNS OF NERVA AND TRAJAN.

After the Cæsars the number of dated ostraka of the period of the Antonines, commencing from Nerva, becomes more numerous. Those of the reign of Trajan are especially so, and offer fresh points of interest. They are, however, often very difficult to read. It will, however, perhaps facilitate future inquirers, who can afterwards complete the series. M. Fröhner, to whom I have alluded in my former notice, has published some of Trajan in the *Revue Archéologique*, new series, Vol. XI, p. 425 and following, some of which had been published by Young and Franz. The taxation continued much the same in the reigns of Trajan, generally, however, increasing for the poll

* Because she might be weak, sick, enceinte, or for any other reason. It is not expressly said that in that case the woman should be given back also; it may be that she remained in the possession of Urmanū.

† 442 B.C.



HEBREW EPITAPH OF YODAN SON OF RABBI TAPHON. FROM THE NECROPOLIS OF JOPPA.
Original Size 1-0m.60 in length.

or capitation-tax. The contractions, also, are similar, as ν for $\upsilon\pi\epsilon\rho$; χ , χ^o for $\chi\epsilon\iota\rho\alpha\zeta\iota\omicron\upsilon$; λ , $\lambda o\gamma$ for $\lambda o\gamma\omicron\upsilon$; $\alpha\rho\chi$ for $\alpha\rho\gamma\upsilon\rho\iota\omicron\upsilon$ $\pi\rho\alpha$, $\pi\rho\alpha^k$ for $\pi\rho\acute{\alpha}\kappa\tau\eta\rho$ or $\pi\rho\acute{\alpha}\kappa\tau\omega\rho$; μ , $\mu\eta^r$ for $\mu\eta\tau\rho\alpha$; μ^o for $\mu\epsilon\rho\acute{\iota}\sigma\mu\omicron\upsilon$; δ for $\delta\epsilon\acute{\iota}$; ζ or a cipher like β for $\delta\rho\acute{\alpha}\chi\mu\epsilon$. It will be observed that the $\pi\omicron\tau\alpha\mu\omicron\phi\upsilon\lambda\acute{\alpha}\kappa\iota\alpha$, or conservancy of the river, is mentioned in these reigns. The following are in the British Museum:—

Παπυρίς Παπυρεός
 λινοπώλ. δευτέρου L
 Νερωνα Καίσαρος του κυρίου
 επί λογ. τεσσαρες ζ δ
 δ αυτος τας λοιπας του Δ L
 ζ οκτω β η Ερμογενης
 πρ^κ, εγραψα 5790 w.

“Papyris, son of Papyris, a linendraper, for the 2nd year of Nerva Cæsar the lord, 4 (drachmas) on account he owes the remaining eight of the 1st year. I Hermogenes the collector have written it.”

This tile is of A.D. 97-8.

Διεγραψ. Πετειρ
 Δ L Τραιανου
 αργ L ιβ
 Ερμογεν 5819 c.

“Peteur has paid for the 1st year of Trajan 12 (drachmas) of silver. I Hermogenes have written it.”

Another receipt for the “capitation-tax” paid by Harpaesis, son of Zmethis, has been published by Young, Hier., pl. 54, 15, and Franzius, in Boeckh. Corp. Inscr., No. 48-64. This tile, of A.D. 98, is very imperfect; the name of the ratepayer may be Papyris.

Αμμωνιος Πετορ
 ζμηθου πρ^α διεγραφ
 Παχνουβις Φενωφους
 μ^τ ταχομτ^εηκιος π
 ποταμοφυλ^α μερισμον ζ β
 s Τραιανου Καίσαρος
 του κυριου Επιφ ιθ
 Αμμωνιος ζ β 5791 f.

“Ammonius, son of Petorzmethes, collector Pachnoubis, son of Phenopheus, whose mother is Thinpelia, has paid on account of the poll-tax assessment, 2 drachmas, the . . . year of Trajan Cæsar, the lord, the 19th of Epiphi. Ammonius has written it.”

The word after $\mu\epsilon\rho\acute{\iota}\sigma\mu\omicron\upsilon$ may possibly be a contraction for drachmas. The date is A.D. 99-100.

Διεγραψ̃ Πατροςζμη^θ Φενωφθεος
 ὁ λαογραφ̃ β L Τραειανου
 Καισαρος του κυριου αρ' ζιζ
 Ερμογενης Αμμωνα^τ πρα^κ
 εγραψα

5791 v.

"Patroszmethis, son of Phenopheus, has paid for the poll-tax of the 2nd year of Trajan Cæsar, the lord, 17 (drachmas) of silver. I Hermogenes, son of Ammonates, the collector, have written it."

The date is A.D. 99-100.

Διονυσιος και σ και Πεχ^ωθ πρα^κ
 αργυριον δια Πανν^ε διεγρ̃ Πετορζμηθ
 ης Παμμωνα^τ Φενωφθιος μ^ο δραχμας κ
 τριτου ε Τραειανου Καισαρος
 αριστου του κυριου Φαμενωθ ς

5790 w.

"Dionysius and and Pechmonthes, collectors of silver by Panubtis. Petorzmethes, son of Pammonates, son of Phenophis, has paid for the assessment, 20 drachmas, of the 3rd year of Trajan Cæsar, the most excellent lord, the 20th Phamenoth."

This tile is of A.D. 101. It is the earliest appearance of the translation of Optimus Princeps, which first appears on the coins A.D. 106.

Αρπασις Φενωφθεος θιν
 ὁ λαογραφ̃ Γ L Τραειανου
 του κυριου επι λο' ζθ
 Ερμογενης

5791 u.

"Harpaesis, son of Phenopheus, (and) Thinpelia, on account of the poll-tax of the 3rd year of Trajan, on account, 9 (drachmas), Hermogenes."

Hermogenes is the name of the collector. The tile, as the preceding, is A.D. 101-102.

Διεγραψ̃ Πατροςζμηθ Πetaιονπαiai
 ὁ λαογραφ̃ τριτου L Τραιανου
 του κυριου επι λο' δεκα δυω βιβ
 εχω ομοιως τας λυπας ζ ε
 δια Νιγερατος

5790 k.

"Patroszmethes, son of Petaioupaias, has acquitted for the poll-tax of the 3rd year of Trajan, the lord, on account, 12 drachmas. I have also the remaining 5 by Nigeras or Niger."

The date is about A.D. 102.

Here, as elsewhere, λυπας for λοιπός.



Διεγραψ̃ Παπυρις Παπυρι^{ος}
 λωσπωλης Ὡ λαογραφ̃
 τεταρτου L Τραιανου
 του κυριου τας λυπ ~~φθ~~
 Ερμογενης εγραψα 5790 m.

"Papyris, son of Papyris, the linendraper, has acquitted for the poll-tax of the 4th year of Trajan, the lord, the remaining 9 drachmas. I Hermogenes have written it."

Πετορζμη^θ Πεταιου
 Ὡ λαογραφ̃ τεταρτου L
 Τραιανου του κυριου
 επι λογ̃ οκτω β ἡ
 διεγραψε τεσσαρας β δ
 αυτος τας λυπας ε
 Ερμογενης πρα^κ
 εγραψα 5790 y.

"Petorzmethis, son of Petaioupaias, for the poll-tax of the 4th year of Trajan, the lord, on account, 8 (drachmas); he has paid 4; he owes the rest. I Hermogenes, the collector, have written this."

This tile is of A.D. 101-102.

Αρπησις Θρακιδας
 Ὡ λαογραφ̃ τεταρτου
 L Τραιανου του κυριου
 επι λογ̃ οκτω ζ η
 ομοιως οκτω β η
 δ αυτος τας λυπας α
 Ερμογενης πρα^κ
 εγραψα 5788 f.

"Harpaesis, son of Thrakis, for the poll-tax of the 4th year of Trajan, the lord, on account, 8 (drachmas), likewise 8 drachmas he owes the rest one. I Hermogenes, the collector, have written it."

Harpaesis still appears to have owed 1 drachma, probably mentioned in the sixth line. The form *Θρακίδας* on some ostraka appears as *Θρακίδος*, so that the name of the mother may be Thrakis.

This tile is illegible in parts, and is of the same date as the preceding.

Διεγραψ̃ Παπυρις Παπυρ^ς
 Ὡ χ^ο Ε L Τραιανου
 του κυριου επι λογ̃ δ 5790 f.

"Papyris, son of Papyrus, on account of the workman's-tax, the 5th year of Trajan, the lord, on account, 4 drachmas."

This is of A.D. 102-103.

Διεγραψ̃ Παχνουβις Θρακιδος
 ὃ λαογραφ̃ πεμτου L
 Τραειανου του κυριου
 δραχμας οκτω ζη ὃ επικαρσιου
 ομοιως τρις ζη δ αυτος
 τας λυπας ζγ̃ Ερμογενης
 πρα^κ εγραψα

5790 m.

“Pachnoubis, son of Thrakis, has paid for the poll-tax of the 5th year of Trajan, 8 drachmas, and for the indirect likewise three ζ 8, and he owes the remaining 3. I Hermogenes, the collector, have written it.”

This tile is of the same date as the preceding.

Διεγραψ̃ Παπυρις Παπυρ^υ λινωπω^λ
 ὃ λαογραφ̃ πεμτου L
 Τραειανου Καισαρος του
 κυριου δρα^ς οκτω ζη
 δει αυτος τας λυπας ζ θ̃
 Ερμογενης πρα^κ
 εγραψα

5790 g.

“Papyris, son of Papyrus, the linendraper, has paid for the poll-tax of the 5th year of Trajan, the lord, 8 drachmas, and he owes the remaining 9. I Hermogenes, the collector, have written it.”

This tile is A.D. 103-104.

Διεγραψ̃ Παπυρις Παπυρ^ς
 ὃ χ^ο Ε L Τραιανου
 το κυριου επι λογ ζ δ̃

5790 r.

“Papyris, son of Papyris, for the workman's tax of the 5th year of Trajan, the lord, has paid on account 4 drachmas.”

Of the same date as the preceding.

Διεγραψ̃ Πετροσμηθ Παχομ . .
 τιαι . . . ὃ λαογραφ̃
 εκτου L Τραειανου
 Καισαρος του κυριου
 επι λ οκτω ζη

5790 a.

“Petrosmethes, son of Pachombekis (?), has paid for the poll-tax of the 6th year of Trajan Cæsar, the lord, on account, 8 drachmas.”

This tile is of A.D. 105-106.

Proceedings Soc. Bibl. Arch. March 1894.



W.H. Rylands del.

From Hay Coll.
No. 8445.e

HYPOCCEPHALI IN THE BRITISH MUSEUM.

Διεγραψ̄ α
 ὅ λαογραφ̄ εκτου L
 Τραιανου Καίσαρος του κυριου
 επι λ οκτω β η Επιφ ιη̄
 δ αυτος τας λυπας εννεα ζ θ
 Ερμογενης πρᾱ εγραψα
 Μεσορη κς

5791 s.

“ has acquitted for the poll-tax of the 6th year of Trajan Cæsar, the lord, 8 drachmas of silver, the 18th Epiphi 9 drachmas ; he owes the remaining. I Hermogenes, the collector, have written, the 27th Mesore.”

This tile is of A.D. 104-105.

Διεγραψ̄ Πετροσζμηθ Φενωφς̄ Θρακις̄
 ὅ λαογραφ̄ εβδομου L
 Τραιανου Καίσαρος του
 κυριου επι λογ̄ ζ οκτω Μεσωρη λ
 . . αυτος τας λυπας εννεα θ
 και ὅ αν̄ τριοβολ̄ Ερμογενης πρᾱ
 εγραψα

5790 n.

“ Petroszmetes, son of Phenophis, of Thrakis, has acquitted for the poll-tax of the 7th year of Trajan Cæsar, the lord, on account, 8 drachmas, the 30th Mesore ; he owes the remaining 9, and for registration 3 obols. I Hermogenes, the collector, have written it.”

This tile is of A.D. 106.

Διεγραψ̄ Αρπασις̄ Φενωφεις̄ Θρακιδς̄
 ὅ λαογραφ̄ εβδομου L
 Τραιανου Καίσαρος του
 κυριου επι λογ̄ ζ η
 αυτος τας λυπας ζ θ
 Ερμογενης πρᾱ εγραψα

5790 o.

“ Harpaesis, son of Phenophis, son of Thrakis, has paid for the poll-tax of the 7th year of Trajan Cæsar, the lord, on account, 8 drachmas ; he owes the remaining 9. I Hermogenes, the collector, have written it.”

This of A.D. 105-106.

Ουαλεριον και οι λοι μι^α ιερ
 πυλης Συνης δια Σερα γρ̄
 διεγραψ̄ Αρπασις Φενωφε
 ως μη^τ Ταχομτβ(κ)ως
 λ̄α Θ Λ Τραιανου αριστου
 του κυριου δρα^ς δεκα
 .. τα Επειφ ιβ̄

5791 f.

“Valerion and the other farmers of taxes of the sacred gate of Syene, by Serapion writing it. Harpaesis, son of Phenopheus and his mother Tachombekis, has paid for the poll-tax of the 9th year of Trajan, the best lord, 17 drachmas, the 12th of the month Epiph̄.”

This is another tile on which the epithet of Optimus Princeps assumed by Trajan appears. The *μισθωτάι* were not mercenaries or persons hired to collect the taxes, but the company who farmed them. The mother of Harpaesis was Tachombex or Tachombekis.

Same date.

Διεγραψ̄ Αρπασις Φενωφι^ς Θρακι^ς
 ῡ χειροναξιου ενατου Λ
 Τραιανου Καισαρος του κυριου
 τας λυπας ζ τεσσαρες βδ
 Ερμογετης Αμμονα^τ πρα^ς
 εγραψα δια Απολλιναριου
 ΛΙ Τραιανου Καισαρος
 του κυριου Φαμενωθ κβ̄

Brit. Mus.

“Arpaesis, son of Phenophis and Thrakis, has paid for the workman's-tax of the 9th year of Trajan Cæsar, the lord, the remaining 4 (drachmas). I Hermogenes, son of Ammonates, the collector, have written it, by Apollinarius, the 10th year of Trajan Cæsar, the lord, the 22nd day of Phamenoth.”

Same date.

Διεγραψ̄ Αρπασις Φενωφι^ς Θρακι^ς
 ῡ χ̄ ενδεκατου Λ
 Τραιανου Καισαρος του κυριου
 αρ δεκα ζ ιθ̄ Ερμογετης
 Αμμωνατης εγραψα

5790 b.

“Harpaesis, son of Phenopheus (and) of Thrakis, has acquitted for the workman's-tax of the 11th year of Trajan Cæsar, the best lord, 19 drachmas of silver. I Hermogenes, son of Ammonates, have written it.”

The cipher gives 19, so the missing word must be *ἐννεα* or 9. It is of A.D. 109-110.



W.H. Rylands, del.

INSCRIPTION FORMERLY AT ALEPPD.
FROM A DRAWING BY GENERAL CRAWFORD.

SECRET

Πελαιδετης Μνησι τειρανου
Θιψανουτι Ταχομτβεκις χ
απεχω παρα σου λαοπων
του ΙΑΔ Τραιανου
Καισαρος του κυριου
δραχμην μιαν
Παυνη θ

5790 ε.

"Pelaidetes, son of Mnesietairikos, to Thipsanous, son of Tachombekis, greeting. I have from you of the remainder of the 14th year of Trajan Cæsar, the lord, 1 drachma, the 9th of Payni."

A.D. 112.

Διεγραψ Παχνουβις
Φανωφειως μη^τ Ταχομτβεκις
υ λαογραφ του ΙΕΙ Τραιανου
του κυριου δραχ δεκα επτα και
ν δι μερισμ^ο δραχ δυω χο 7 ε
LIE Τραιανου του κυριου Μεε ιθ
δ Λευκι Αυρηλι επιτηρ

5791 ε.

"Pachnoubis, son of Phanopheus and of (his) mother Tachombekis, for the poll-tax of the 15th year of Trajan, the lord, 17 drachmas, for registration, 12 (chalchoi), 17 for second assessment the workman's-tax of 15th year of Trajan, the lord, the 19th day of Mecheir, by (the hand) of Lucius Aurelius, the surveyor of taxes."

This is one of the most interesting of the tiles; the αναγραφη mentioned in the 5th line is the registration of non-payment, for which a few obols were charged, the δεκα δυω, or twelve, may refer to as many drachmas of the χ^ο or χειροναξιον, workman's-tax; it is followed by χ, and the cipher is only 7. A.D. 113-114.

Υιβ υ Αυρηλιου

.....

σα διεγρ Πετορζμηθις Παχομ
τβεκις υ λαογραφι με^{ρις} ΙΕΙΛ δραχ
δεκα πεντε οβολ πεντε διεγρα
. . . . υ χ^ο LIZ Τραιανου κυριου
. . . . Τυβι ιβ

in a smaller hand . . . αχ δεκα πεντε

οβολους πεντε

5790 ε.

" son of Aurelius, Petorzmetis, son of Pachombekis, for the assessment of poll-tax and for the 15th year, 15 drachmas 5 oboli, has acquitted for the workman's-tax of the 16th year of Trajan, the lord . . . the 12th of Tybi;" and, in a smaller hand: "15 drachmas 5 oboli."—

A.D. 113-114.

Διεγραψεν Παχνουμις Παχομ
 παβηαχθως μ̄ Ταχομτσηκισ
 ὁ λαὸς ΙΗΛ Τραιανου Φιρ
 μοντι δ̄ δραχμ̄ τεσσαρες Παχων κ̄β̄
 δραχμ̄ τεσσαρες Παννι κ̄β̄ δραχμ̄
 τεσσαρες Επιφι θ̄ δραχμας δυω
 Μεσορη β̄ δραχμας δυω ις
 Διδυμιων . . . εγγ̄ ι⁹ δ̄ αλλας
 δραχμ̄ μιαν ῡ δευτ̄ μ⁰ ις ᾱ μερισ
 μου ζ̄ κ̄ = δ̄ Σεραπατιωνος 5790 η.

Pachnoumis, son of Pachompabeachthis and of Tachombekis, has paid for the poll-tax of the 18th year of Trajan, the 4th of Pharmuthi, 4 drachmas, 4 drachmas the 24th Pachon, 4 drachmas the 29th Payni, 4 drachmas the 9th Epiphi, 2 drachmas the 2nd Messori, 2 drachmas, 16 drachmas. Didymion has written, 19th year; he owes other drachmas 1. Two of the assessment . . . 1 of the 2nd assessment by Serapion."

A.D. 116-117.

Διδυμων πρακ̄ αρ̄
 διεγραψε Αρπασης Πανω
 εδ̄ις μ̄ς Ταχομτσηκιος
 ὁ λογραφ̄ εκνεα και δεκα του Λ
 Τραιανου αριστου του κυριου
 δραχ̄ οκτω ζ̄ η̄ ο . . . β̄
 Φαμενωθ̄ κ̄α
 . . . δ̄ λυπας δραχ̄
 οκτω ζ̄ η̄ 5790 f.

"Didymon, the collector of silver, Harpaesis, son of Panobdis, of his mother Tachombekis, has paid on account of the poll-tax for the 19th year of Trajan, the best lord, 8 drachmas, . . . obols, the 21st Phamenoth, he owes the remaining 8 drachmas."

A.D. 117-118.

Απολλωνιος Αρσασης
 Τραιανου του κυριου
 ζ̄ Tile, Brit. Mus.

"Apollonius, son of Harsaesis, of Trajan, the lord, . . drachmas." This is a mere memorandum, date and number of drachmas wanting.

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PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

THIRTEENTH SESSION, 1882-83.

Eighth Meeting, 5th June, 1883.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered
to be returned to the Donors :—

From the Society of Antiquaries :—Proceedings. Second Series.

Vol. IX. No. 1. November 24, 1881, to January 26, 1882.

Index, Title, &c., to Second Series. Vol. VIII. London.
8vo. 1883.

From The Royal Asiatic Society :—The Journal. New Series.

Vol. XV. Part 2. April, 1883. 8vo. London.

From The Geological Society :—The Quarterly Journal. Vol.

XXXIX. Part 2. No. 154. May 1, 1883. 8vo. London. 1883.

From the Royal Geographical Society : Proceedings and Monthly

Record of Geography, Nos. 5 and 6. 8vo. London. 1883.

From the Royal Institute of British Architects :—The Proceedings.

Session 1882-83. Nos. 14 and 15. 4to. London. 1883.

From the Anthropological Institute of Great Britain and Ireland :—

The Journal. Vol. XII. No. 4. 8vo. London. May, 1883.

From The Victoria Institute :—The Journal of Transactions.

Vol. XVI, 1882-83. 8vo. London. 1883.

[No. XL.]

From the Société Royal des Antiquaries du Nord :—Aarboger for Nordisk Oldkyndighed og historie. 1882. Parts III and IV. 1883, Part I.

‘Tillæg til Aarboger for Nordisk oldkyngighed og historie, aargang 1881. 8vo. Kjobenhavn, 1882.

From the Secretary of State for India in Council :—The Sacred Books of the East. 8vo. Oxford. 1883.

Vol. XVII.—Vinaya Texts. Part II. The Mahāvagga, V to X. The Kullavagga, I to III. Translated from the Pali by T. W. Rhys Davids and Hermann Oldenberg.

Vol. XIX.—The Fo-sho-hing-tsan-king, a life of Buddha. Translated from the Chinese by Samuel Beal.

Vol. XXIII.—The Zend-Avesta. Part II. Translated by James Darmestetter.

From S. Birch, D.C.L., &c. (President) :—Egypt's Place in Universal History. By Christian C. J. Bunsen, D.C.L., &c. Vol. I. 8vo. London. 1848. Vol. II, 1854. Vol. III, 1859.

From F. D. Mocatta :—The Mishnah, on which the Palestinian Talmud rests, from the unique manuscript preserved in the University Library of Cambridge, Add. 470, 1. By W. H. Lowe, M.A. 8vo. Cambridge. 1883.

From the Author :—Il Libro dei funerali degli Antichi Egiziani, tradotto e commentato da Ernesto Schiaparelli. Vol. I, folio. Torino, 1882.

From the Author, M. Terrien de Lacouperie :—On the History of the Archaic Chinese Writings and Texts.

Reprinted from the Journal of the Royal Asiatic Society. Vol. XIV. New Series. 1882.

Paper Money of the Ninth Century, and supposed Leather Coinage of China.

Reprinted from the *Numismatic Chronicle*. Vol. II. Third Series. 8vo. 1882.

The Silver Coinage of Tibet.

Reprinted from the *Numismatic Chronicle*. Third Series. Vol. I. 8vo. 1882.

From the Author, J. Linton Palmer, R.N., &c. :—Marquesan Tradition of the Deluge.

Read before the Literary and Philosophical Society of Liverpool, 8th January, 1877.

From the Author, John Campbell, M.A. :—A Translation of the principal Hittite Inscriptions yet published.

Pamphlet, privately printed.

From Villiers Stuart, M.P. :—Egypt. No. 7 (1883). Reports by Villiers Stuart, M.P., respecting the Reorganization in Egypt.

Parliamentary Report. London. Folio. 1883.

From the Author :—Is Sümêr en Akkad hetzelfde als makan en Mêlucha? Bijdrage van C. P. Tiele. Amsterdam. 8vo. 1883.

Reprinted from the Letterkunde, 2de Reeks, Deel XII, of the Koninklijke Akademie van Wetenschappen.

The following have been purchased by the Council for the Library of the Society :—

The Temple and the Tomb. By Charles Warren. London. 8vo. 1880.

Map of Western Palestine, from Surveys conducted for the Committee of the Palestine Exploration Fund, by Lieutenants C. R. Conder and H. H. Kitchener, R.E. Scale, $\frac{3}{8}$ -inch to 1 mile. Special edition, illustrating the Natural Drainage, &c.

Special edition, illustrating the Old Testament, the Apocrypha, and Josephus. By Trelawney Saunders.

Special edition, illustrating the New Testament, the Talmud, and Josephus. By Trelawney Saunders.

Cuneorum Clavis. The Primitive Alphabet and Language of the Ancient Ones of the Earth. From the papers of the late Daniel Smith. Edited by H. W. Hemsworth. London. 8vo. 1875.

The following having been, by order of the Council, submitted for election, were duly elected Members of the Society :—

Rev. W. G. Elmslie, M.A., Willesden, N.W.

George Evans, M.A., The Poplars, Aberdare.

Samuel Joyce, jun., 113, Richmond Road, Hackney.

Professor Alexander Murdoch, 49, Arlington Street, Glasgow.

Llewellyn Saunderson, 10, de Vesci Terrace, Kingstown.

Rev. R. Vint, B.D., Southampton.

To be added to the List of Subscribers :—

The National Library of Ireland, Dublin.

The following were elected Members of the Society, having been nominated 1st May :—

Rev. Joseph Chotzner, Harrow-on-the-Hill.

Charles Compigné, 114, Kennington Park Road, S.E.

Rev. John Gott, D.D., Leeds.

W. R. Harper, Ph.D., Morgan Park, near Chicago, Illinois.

Henry Lumley, 31, St. James's Street, W.

The Rev. A. Löwy read a paper—"Underground Structures in Biblical Lands."

The area of the present inquiry is limited to Palestine and some contiguous tracts in other parts of Syria. Underground works were commenced in those regions long before a record was made of them in written history. These memorials of past ages include—

1. Caves fitted up for habitation.
2. Tombs, rock-hewn or otherwise, to which at a late period were added the Moslem *Mukams*, or shrines of holy persons.
3. Cisterns and reservoirs.
4. Aqueducts.
5. Miscellaneous structures, such as rock-hewn wine presses, &c.

These relics of past ages are witnesses of a rudimentary culture, now advancing, now retrograding, and always struggling either with hostile nations or with the peculiar and characteristic difficulties of Eastern countries. The present paper could only touch upon the first of the subjects mentioned in the foregoing list, viz., Cave-dwellings, and then only with a portion of them.

Caverns abound in Syria to such an extent as to make many mountains present a honeycombed appearance. Earthquakes and volcanic disturbances in pre-historic ages have anticipated the labours of the quarriers and the diggers in the sides of the hills. Such who delved in the fissures of the rocks and in the holes of the mountains belonged to the primitive portion of humanity, and were on the alert to find a refuge from wild beasts and still wilder fellow-creatures. Numerous caves which have served as dwelling-places for man have been noted down and described by that eminent staff of workers whom the Palestine Exploration Fund has sent out to enrich the stores of biblical knowledge. To the publications of that Fund, and to kindred works, including the judicious labours of Dr. Wetzstein, formerly Prussian Consul at Damascus, Mr. Löwy was indebted for a portion of the data he had to bring under the notice of this Society.

Some of the cave-dwellings in Syria are again inhabited by persons

whose vegetating existence has been ably described by the late Mr. C. F. Tyrwhitt-Drake in the volume of "Special Papers" published by the Exploration Fund in the "Survey of Western Palestine." This writer states that the Syrian troglodyte shares his underground dwelling with his cows, sheep, and goats. The entrance cut in the rock may be about $3\frac{1}{2}$ or 4 feet wide, open at the top, and descending either by an inclined plane, or by low steps leading to the doorway. The door is 4 feet high by $2\frac{1}{2}$ feet in width. The walls are seldom smoothed. The room is circular or of oval shape, and not quite 6 feet in height. In the centre the cattle are housed, whilst the human inmates—the man, with two wives, and perchance half-a-dozen children—are separated from their brute companions by a line of stones. Sometimes the place for the human inmates forms a raised ledge, a *mastabah*. The refuse is removed every morning, and deposited close to the outer gangway. After a heavy downpour of rain, some inches of water may add to the discomforts of this Augean stable. The slimy damp of the walls, the mosquitoes, the vermin, the reek of men and beasts, make, according to Mr. Tyrwhitt-Drake, an English pig-stye a palace in comparison with such a dismal dwelling. The aspirations of the cave-dweller do not go beyond cramming himself with wild herbs or gathering a few piastres, by sending his family to towns distant many miles, there to offer for sale some sticks for firing, or similar articles of little value. The property of the modern cave-dweller may consist of 20 to 30 sheep and goats, 4 to 5 head of cattle, a half-starved dog, a pair of donkeys, a rusty gun, a few skins to hold milk, an earthenware jar or two, a primitive plough, an ox-goad, a few bits of hair-cloth for wrappings and for bedding, or sacks for green herbs, especially mallows, which are the general food for the poor in North Africa, Syria, and Palestine. Millet is used for bread, and milk is prepared in various ways.

The greatest number of cave dwellings are found on the eastern side of the Jordan, in that portion of the territory of Bashan which, with its shifting frontiers, has been called the Hauran, a name to which further reference was made in the present paper.

Wetzstein, in the report of his visit to the Hauran, gives a clear insight into the condition of troglodyte dwellings. These were constructed in the remotest periods of antiquity. A cave was dug in a rock, about 12 to 16 paces by 8, and about 10 feet high. The entrance was between 3 and 4 feet wide. This was the residence of the family. In the interior, three additional recesses were excavated,

one for stabling the cattle, another for storing the broken straw, and a third for garnering the grain and other provisions. The daylight only passed through the door. Where a large number of persons had to be received, the subterranean dwelling places were more widely excavated. In such cases the ceilings were supported upon natural pillars, the internal rock being cut round about in column-shape; or huge stone blocks were piled one upon the other until they pressed against the ceiling. In some instances, arches were built for the support of the structure, and some of these buildings received much embellishment in the process of time.

These descriptions form a corollary to the picture of troglodyte life as given in Job xxx, 3-5. The poet who composed that book must have been an eye-witness of the miserable life led by cave-dwellers. As the translation in the authorised version appeared to Mr. Löwy to require a few modifications, he gave his rendering as follows:—

(v. 3.) "In want and in famine, solitary, are those who rush into a parched region which since aforetimes has been desolate and dreary.

(v. 4.) "Plucking the salty plant amongst the herbage, the root of the broom plant is their food. They are driven away from the midst of fellow men; men cry after them as after a thief.

(v. 5.) "In the refts of stream-courses they come to dwell, in the caves of earth and of rocks."

It made very little difference whether Job alluded to Idumean or Hauranic troglodytes. In the simplicity of an uncivilized state of society there are but few differences between one set of destitute classes and another. But it seems curious that *Tema* and *Duma*, noticed in the Bible, and which were to be sought in Idumea, occur likewise in the Hauran not very far apart from each other. It is in that territory, with its hundreds of deserted towns and villages, where the largest number of troglodyte localities are to be found.

Mr. Löwy then proceeded to the geographical portion of his subject.

Bashan, in the time of the Roman conquests, comprised four provinces. These, according to Josephus, had the following names:—Batanea (Bashan proper), which in the Bible time was famed for its lofty oak forests, its mighty bulls, and well-fattened sheep.

Batanea melted away, as Canon Tristram says, into Eastern Syria.

Gaulonitis (Golan in Hebrew), bordering on the Sea of Galilee, was likewise distinguished for its luxuriant fertility and rich pasture lands.

In the east of Golan we meet with Og's ancient capital, Edrei, now identified with Derât, and still remarkable for its colossal water tanks.

From Edrei a Roman road ran in a south-western direction, *viâ* Bazrah, to Salcha, and thence far off into Irak.

Mr. Löwy had now to mention two provinces belonging to ancient Bashan. One was known by the Roman name Auranitis, the other by the Greek name Trachonitis, denoting very appropriately the rough and rocky nature of that region, and in the Targumic versions *Tarchona*. Auranitis is undoubtedly of the same origin as the word Hauran, a name mentioned in Ezekiel xlvii, and also by Arabic historians. The appellation Hauran is supposed to indicate the numberless cave-dwellings of the land, and to be connected with the Hebrew word חור, a hollow. From the same word חור (*chur*) the original inhabitants of the cavernous region in the land of Edom appear to have received the name חורי, *Horites*, that is, troglodytes. No region in the world seems to surpass the Trachons, at least parts of them, in a terror-inspiring aspect. The plural has to be used in the name Trachons, for there is the Eastern Trachon, the Argob of the Bible, and the Western Trachon, the Safa (which means a waste or a void), with its pale gloss and colour of cast iron, where vegetation comes to a standstill. Wetzstein describes the Safa as a deluge of lava with numberless petrified streams of black and scarlet waves which in countless ages of antiquity were poured forth and became solidified, and then the next overflow ran down the sides of the lofty plateau. The Eastern Trachon now bears the Arabic name *Lejah*, or refuge, namely, of outlaws. The craters in the Hauranic mountains have combined with their lava to build up this region, which, twenty-two miles long by fifteen in width, stands from twenty to thirty feet above the underlying plain. All the convulsions of volcanic disturbances are stereotyped in the Lejah. The lava crust has been rent asunder to the very foundation. Gulf is by the side of gulf, and crags have been overturned or heaped one upon the other.

The Rev. Dr. W. Wright compares this region with a troubled sea, and draws a vivid picture of the basaltic waves, on the crests of which the sun, when setting, reflects its parting radiance, whilst the dark shadows appear like deep furrows of the waves. One of the volcanoes which furnished its quota to the formation of this huge lava plateau has retained the name شیحان, (*Shichân*), in which the Biblical name of King סיחון is easily recognized. The king may have owed his name to this gigantic volcano, which is said to have a circumference of 2,000 paces, and an elevation of 1,200 feet. On the top of the volcano is the tomb of a sainted Bedouin, Shichân.

Moslem tradition has here converted to Islam a name which belongs to the ancient Bible times.

The Rev. Dr. Wright, in the interesting articles he published in the "Leisure Hour" of 1874, "On the Giant Cities of Bashan," calls attention to the fact that whenever the region of Argob is mentioned, the Hebrew text employs the word חבל (Chebel). This word literally means a rope; and the late Professor Lee, without the slightest authority, imagined that חבל means a wave. We would then have to look upon the Hauranic mountain as an old and acknowledged representation of a system of waves. Ewald has gone further, and makes the Chebel of Argob to denote a Hades or Orcus-like region of Argob. The Chebel of Argob means nothing else but the *district* or *region* of Argob. The ancient Hebrews employed a rope or measuring-line for the measurement and allotment of landed property. (See Amos vii, 17.) אדמתך בחבל תחלק, "Thy territory shall be divided by the rope or measuring-line." The land appropriated by the tribe of Judah was mentioned in Josh. xix, 9, as the "portion" (חבל) of the children of Judah. Hence the Psalmist, חבליה נפלו לי בנעימים, "My portions (allotments) have fallen in pleasant places." The few adventurous champions of Bible knowledge who have visited the wild regions of the Hauran, impress us with the conviction that before, and in the days when the Israelites held Palestine, many disastrous battles must have been fought with the aboriginal marauders, who felt secure in their volcanic cave-houses, and could not be exterminated without the aid of such pestilential diseases as would be bred in the subterranean and unsanitary hiding-places.

According to the Bible the original appellation of this region of the Hauran was the land of the *Rephaim*, a word which in various sections of the Bible is synonymous with "the departed." Attempts to solve the enigma as to who were the Rephaim have utterly failed. The late Miss Fanny Corbeau laboured hard to prove that the Rephaim were connected with the Philistines, and through them with the Egyptians. In reality they seem to have been displaced by the Amorites, who have been noted for their iniquitous conduct, but of whose actual history we know very little.

The Bible has preserved only one word of the language of the Amorites, and this is highly significant. In Deut. iii, 9, it is stated that the Amorites called Mount Hermon "Senir," which name is rendered in the Aramaic versions of Onkelos and Jonathan ben

Uzziel **תור תלגא**, the Snow Mountain. Rashi, the great Jewish commentator of the Middle Ages, points out that Senir means *snow* both in the Germanic and the Kenaanite languages. By the Kenaanite is meant the stock of the Slavonic people. The *Slavonians*, at one time hereditary bond-servants, gave to many European languages the word *slave*, whilst the Kenaanite appeared as the typical slave, through Noah's curse: Kenaan shall be the slave of slaves. If Senir be an Aryan name, the Amorites would appear to be an Aryan people, which is not beyond the range of possibility.

By the side of the Rephaim, of whom King Og was one of the last survivors, the ancient Jewish commentators enumerate six synonyms, all denoting *giants*. The best known additional names are Nephilim, in Genesis vi, and the Anakim, in Numbers xiii, and in other parts of Scripture. These names have supplied material for the preservation of ancient Jewish folk-lore, of which, in a few instances, Sihon and Og are the heroes.

Sihon and Og are said to have been of the *Nephilim* who are mentioned in Genesis vi. *Nephilim* means fallen down or prostrate men. Jewish folk-lore here identifies the Nephilim or fallen with the Rephaim of Bashan, and it tells us that Sihon and Og were survivors of the heaven-assailing Titans. They were Nephilim, that is, cast down upon the earth. In this legend is the following grain of truth. *Sihon* in Bashan being a fire-emitting and colossal mountain, it was by tradition metamorphosed into a human giant. And as the volcano became extinct, and its thunders gave way to deadly stillness, it might well be proclaimed by dreamy tradition that Sihon whilst assailing the sky was overthrown and humbled for ever.

For this King Og, Jewish folk-lore has the additional legend that he lived before the Deluge, and was permitted to be saved by clinging to the Ark of Noah. In Abulfedas pre-Islamic history it is noticed that a goodly number of other persons were at the same time saved from the general destruction. The Jews appear to have regarded the Rephaim of Bashan as a race waning and decaying at the approach of a healthier and more vigorous race. They who originally lived in the depths of caves were in poetry and in proverbs mentioned as the enfeebled dwellers in the deep grave. The grave, the troglodyte cave for all times, was therefore the **עמק רפאים**, "the low land of the departed."

Remarks were added by Rev. W. Wright, D.D.; Mr. J. Park Harrison; Mr. W. Myers; Mr. T. Tyler; Rev. W. Meade Jones; Mr. Löwy; and the President.

A very fine *Hypocephalus* was exhibited by the kindness of Sir Henry Meux, Bart.

The Secretary exhibited a drawing of an Egyptian Tablet in the British Museum.

The remarks made by the President will be printed in the forthcoming part of the *Transactions*.

The following communication on "The Aleppo Inscription" was read by the writer:—

In my notes on the inscribed stones from Jerabis, Hamath, Aleppo, &c., printed at the end of Vol. VII of the *Transactions*, I expressed a hope that before long it would be possible to add the Aleppo Inscription to the series there given.

Mr. Rassam, before starting on his last expedition to Mesopotamia, had kindly promised to obtain for me if possible a squeeze of the inscription. On his arrival at Aleppo he made enquiries about the stone, and sent me the following information: "I was sorry to learn from Mr. Henderson, Her Majesty's Consul at Aleppo, that the said stone had been broken to pieces by, I believe, devout Moslems, who thought that such a heathenish monument defiled the true believers' place of worship, and the sooner they removed it the better."

As not a fragment remains, and there is now no possibility of obtaining a squeeze, I have, for comparison, drawn upon the two annexed plates, facsimiles of all the copies of the inscription I have been able to obtain. One was taken by Major-General S. W. Crawford, to whom I have written a request for the use of his copy, if he has preserved it, and shall hope to be able to add it to the series ere long.

Fig. I is taken from *Unexplored Syria*, by Richard F. Burton and Charles F. Tyrwhitt-Drake (London, 1872, p. 186). Mr. Drake thus writes: "To any one well acquainted with Hums and Hamah, the resemblance borne by the mounds on which the castles were built, at those places, to that of Aleppo, is most striking. The latter is the largest, but in shape, outline, and construction of its fosse, it is almost identical with the other two." * * * * "History is silent about the construction of these three sister castles—for I cannot but so regard them; but I believe that the five blocks of basalt at Hamah, covered with hieroglyphs in excellent preservation, may be the opening page to a new chapter in history." * * * * "At Aleppo I stumbled upon a connecting link in the history of these castles. In the south wall of the Jamai'a el Kákán is a block of basalt, with an inscription similar to those at Hamah; though much defaced, I made out

2000

nineteen characters (including repetitions) identical with the above-mentioned. The door-step of a house to the north-west of the mosque is made of another piece of basalt, on which I could trace sufficient to feel sure that it also had been covered with inscriptions."

Mr. Drake, in a few lines, adds his opinion that the key to these characters must be looked for in the *Beth*, house, *Kaf*, hand, &c., &c., of the Semitic alphabets.

The illustration on p. 186 gives the inscription wrong way up.

The Rev. W. T. Tyrwhitt-Drake has kindly searched among the papers of his late brother for drawings or squeezes of this inscription, but I regret to say without any result.

Fig. II is taken from the *Quarterly Statement of the Palestine Exploration Fund*, 1873, p. 73. M. Clermont-Ganneau in the communication claims to have told Captain Burton and Mr. Tyrwhitt-Drake in 1871, and allowed them to copy a drawing in his possession made by M. Paucker. Certainly the inscription given by Mr. Drake cannot have been copied from that published by M. Clermont-Ganneau, who himself points out that the two copies differ considerably. We may conclude, therefore, that we have in them two independent copies.

M. Clermont-Ganneau writes: "The original stone of basalt, like those of Hamath, is embedded partly in the wall of a mosk, and partly in the hareem of an adjacent house. Only the former portion is visible, and consequently either the beginning or the end of the inscription is wanting in the above copy."

Some particulars are then given as to the possible construction and origin of the language.

Fig. III is from a drawing taken from the original stone by Mr. Boscawen, and of which he has kindly allowed the publication. He informs me that the stone was much worn away, and that the characters were cut in very low relief. The wearing away in some places appears to have been owing to the belief that the stone, like one of those at Hamath, possessed curing powers; in this instance the people believed that, by rubbing their eyes against it, ophthalmia could be cured.

It will be remarked that in this sketch of the inscription the lines are placed in the wrong order. Mr. Boscawen explains that this is owing to the two lines of characters having been drawn on separate pages of his note-book, without any notes as to their arrangement. They were accidentally placed in the wrong position in making the finished sketch.

Fig. IV is a copy of the page in the late George Smith's sketch-

book, preserved in the British Museum (Add. MSS., 30,423, p. 29), for permission to copy which I am indebted to Dr. Birch.



It appears from the fact that the inscription has always been printed wrong way up, that the stone was so placed in the wall. George Smith probably guessed this, and endeavoured in the portion of the inscription copied at the head of the page to correct it in his drawing. Doubtless he found it difficult to do so, broke off suddenly without completing his first copy, turned his sketch-book round, as is proved by the reversal of the (?) marks attached to some doubtful characters, and in this manner made his final copy.

In mentioning this class of inscription, I am glad to say that by the kindness of Professor Sayce I am able to report two new inscriptions cut upon the Niobê at Mount Sipylos. Dr. Gollob describes, in the "Wiener Studien" for 1882, the result of a careful examination of the figure which resulted in the discovery of the inscriptions, cut in relief upon surfaces prepared on the face of the rock.

Near to the "Hittite" cartouche, published* from drawings by Mr. Consul Dennis and Professor Sayce, were found some much-worn characters, which are identified by Gollob with the cartouche of Rameses II in Egyptian hieroglyphics. Higher up another inscription of nine or ten "Hittite" characters, also in a corroded state. Woodcuts of the three inscriptions are given by Gollob.

Professor Krall in his note also printed in the same number of the "Wiener Studien," considers it impossible to say in what kind of language the inscriptions are written, and thinks that these people had better be called the Syrian nation.

He points out that the incorrectness in the reproduction of the Egyptian hieroglyphics is similar to that found on objects of Phœnician manufacture, and like the latter, point to foreign workmen who endeavoured to copy what they did not understand. "I have seen," he adds, "at Professor Karabacek's, materials which were manufactured in Persia, and displayed badly-imitated hieroglyphic groups. Egyptian scarabs must have served as the model for the workmen of Sipylos."

Only the rudely-carved figure of "Ma" is now very clear on the cartouche, and as Professor Krall points out, the whole ought to be surmounted by the phrase, "King of Upper and Lower Egypt," , instead of "Son of the Sun," , which actually stands above it. Moreover, he adds, the bird which means "son," is turned towards the left instead of the right.

* *Proceedings, Soc. Bibl. Arch.*, January, 1881, p. 49. *Transactions*, Vol. VII.

He makes the suggestion that the two "Hittite" cartouches may contain the name of Khetasira, who made the treaty of peace with Rameses II, but if the cartouche is really that of Rameses II, and was engraved there for any historical purpose, ought not one of them at least to be rather the name of Rameses II written in the "Hittite" character?

W. HARRY RYLANDS.

The following communication has been received from Dr. W. Pleyte :—

DEAR SIR,

I have read with the greatest interest the communication from M. Revillout on the Papyrus Dodgson, containing the malediction of an Egyptian mother on her son embracing Christianity. The examples of Christianity in Egyptian documents are very rare; one only was noted, that the head of Jesus was signalized in a magical Greek text, existing in our Museum, and pointed out by Reuvens in his *Lettres à Letronne*. Also in the Papyrus Dodgson, neither the name nor the religion of Jesus or the Christ is named; only the name of *Peter*, the Christian name of *Petosiris*, indicates the changed religion. In the magic formulas from the Demotic bilingual papyrus at Leyden, I believe I have found other indications of Christian influence.

All Egyptologists know these interesting documents, the first publication of Dr. Leemans, after the death of Reuvens, who had the first bilingual text in preparation for the press.

The notices by Professor Reuvens and Dr. Leemans, but specially that from Brugsch in his Demotic Grammar and Dictionary, are valuable in this matter, and the translation of two pages by Professor Maspero in the first part of his *Recueil*, gives a good idea of the contents of the papyrus, magical, medical, as well as several others, written in the hieratic, of which Dr. Birch has given an interesting review, and myself an interlineary translation with a commentary.

In the great Demotic text the incantations take the first place, and the receipts or medicaments are few in number and of little interest.

Before I give the texts that I suppose contain Christian sentences, I must make some observations on the document itself.

It is not a bilingual text, but in it occurs a passage that has been translated into the following lines of Demotic. Several Greek characters are found in the text, but only to write the Gnostic name of the *Supreme Being* as embracing all the vocals of the alphabet.

This Name, derived from the Jehovah of the Hebrews, was a

read it, *Pa nuter šerau pater-a pater m-pe pa nuter aa*, "the youthful god, my father, father in heaven, the great god."

Before I give the translation of another formula, I must say something on the transcription of the Greek θ .

The θ is transcribed in two manners by *th* and *ts*, and it seems that the Greek θ had the two pronunciations of *th* and *ts*, as the English *th* in *that* and *with*.

Of the use as *th*, we find a mass of examples:—

𐎠𐎼𐎷𐎡𐎴 𐎧𐎡𐎹 *ανακ θομ.* VI, 13, Plate III.

13 4 11 3 μασθμ. VII, 7, { Plate III; to read
masthem, stibium.

1327, 94 θομ. VII, 12, Plate III.

15" 7/8 θεου. IX, 2. } Plate IV.
 11" 7/8 θεου. IX, 1. }

ἱερὸν θεοῦ. IX, 1. } Plate IV.

𐎠𐎢𐎡𐎹 𐎠𐎡𐎹. XIII, 6, Plate VI, and many

others. But there are also several words that are written with θ and transcribed by θ .

Συμμ. ~~Θ~~ Διαλ. I, 4.

[illegible]

⁹³ צמח צדק / גמולו פסרעו. VII, 26.

ἡμῶν / ἡμῶν σφραγισθῆναι. VII, 26.

ἵσταμαι ἐν ὁθίῳ. IX, 12.

ἡμῶν, ἐν τῇ βαρονθί. IX, 14.

In other words occurs the θ as transcription of the *ts* and *th*.

Ἰμμερ⁹ ρ¹ α² β³ ρ⁴ θαμαθονθι. VII, 13. } Plate III.

ἡμῶν ἰσχυροῦ. VII, 13.

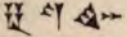

Ἰ, III, 4, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 83




𐀓𐀕𐀗𐀓𐀕𐀗𐀓𐀕𐀗𐀓𐀕𐀗 θειρεπι. XXII, 13, Plate XI.


Only once *ts* is transcribed by *t* and *s*.

ἡ δὲ ἀρχὴ αὐτῆς ἀρχινοῦται. XXII, 8, Plate XI.

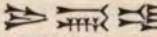

The meaning of the above contract is clear. Three men have a female slave to sell, who is marked, perhaps on the right wrist or the back of the right hand, with the name of one of the sellers, because of his being, probably, an extensive slaveowner, and therefore a slavedealer, in partnership with the other two. The slave is sold, and according to the terms of the contract, it is provided that if, in consequence of the mark upon the slave, any of the kinsfolk of the man whose name she bears claim her (successfully, as is of course implied), then the sellers are to refund the money to the buyer. The transaction is of the simplest kind, and there is very little of a legal nature about it.

The word  is of very common occurrence in these texts, and seems always to mean simply "money," the aspirate () being merely to strengthen the case-ending. The translation of "receipt" is, to my mind, most improbable, for it is not likely that the Babylonians, being an exceedingly businesslike people, would hand over a receipt for money that had never been paid.

I think that every Assyriologist will agree with me, that though  *šêru*, means "flesh," yet  *duppu*, "tablet," can hardly mean "loins," and  *êmittu*, "arms," and that *šaṭāru* does not mean "to be addicted," but "to write."

The word *kalû*, in Assyrian, means "to burn," and therefore to purify, when speaking of metals. If it comes from  we ought to have the form *kêlû*. The meaning "refined" is certainly to be preferred, because coins are not engraved, but struck.

Paṣru may, and probably does, refer to the "former owner," or better still, to his kinsfolk. Dr. Oppert's rendering does not, however, change the sense much, for what is a "rescinding action" but "a claim?"

I cannot agree with the reading *nišu luttim* for  *amē-lut-tum*. As before remarked, it is an abstract form from *amēlu*, "man," and the fully spelled-out form  *a-me-lut-tum*, occurs rather often. The original meaning was "men" in general (homines), then "slaves." "Seller of slaves" is undoubtedly the meaning of *nadin amēluttum*.

As to the word *ittabšû*, it is, of course, Ittaphal of *bašû*, "to be," and means "it is made," or "it shall be made," and can hardly mean "should be successful," though the success of the claim is, of course, implied.

The reading of "Nanâ" was preferred to that of "Istar" for the group 𐎶𐎵𐎶, because of the passage in W.A.I., II, pl. 48, l. 16 *cd*, and 50, l. 67 *ab*, where the city-name 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 is called, in the Assyrian column, 𐎶𐎵𐎶 𐎶𐎵𐎶 or 𐎶𐎵𐎶 𐎶𐎵𐎶 *Ra-ag-Na-na*. Here 𐎶𐎵𐎶 𐎶𐎵𐎶 have evidently the value of *rag*, and the remainder of the word, *Nana*, belongs, of course, to the group 𐎶𐎵𐎶. 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 may therefore be read, quite correctly, *Nanâ-Bâbili-šininni*. It is not unlikely that Istar and Nanâ were originally, if not in later times, one and the same goddess, as has been suggested for the two Assyrian Istars, the one of Arbela, and the other of Niniveh.

In my paper describing the *Plaint of a Babylonian Widow*, claiming her property, which will appear in the *Transactions*, the result of a careful study of documents of this class will be given.

The following communication has been received:—

DEAR MR. RYLANDS,

May 17th, 1883.

Some years ago I put forward the opinion that the Biblical names Shem and Japhet found their explanation in the Assyrian words *šamu*, "olive-coloured," and *ip̄patu*, "the white race." I am now more than ever persuaded that I was right in this suggestion. Will you allow me briefly to give my reasons for making it?

The meaning of the name of Ham has long been recognized. It is an amalgamation of the Hebrew חם, "hot" (a root which is also met with in Assyrian), and the Egyptian *kem*, "black," which was frequently used to denote the land of Egypt itself. Shem, according to the ordinary rule, would correspond with the Assyrian *šamu*, the Assyrian *š* representing a Hebrew ש in proper names. Now *šamu* signifies much the same colour as the Greek γλαυκός. Its nearest English equivalent would be "grey," which is sometimes used of blue eyes, sometimes of a colour that is almost brown. Similarly, while *šamu* can be employed to denote a stone, which was probably the Sinaitic turquoise, it was also applied to a mist or cloud. Whether the bye-form *šiamu* is the Hebrew שֵׁם I will not decide. In any case Professor Delitzsch is certainly right in saying that *šamu* is "probably grey, and perhaps brown." It is, in fact, like γλαυκός, "olive-coloured," and would thus be appropriately applied to denote the colour of the skin of the so-called Semitic populations in Western Asia.

[illegible]

ጳጳሳዊ ጥበቃና ጥበቃ ማረጋገጫ
የጥበቃ ማረጋገጫ ማረጋገጫ
የጥበቃ ማረጋገጫ ማረጋገጫ

[illegible]

የሃገሪቱ ገዢ
አካላት ለሀገሪቱ
የሰላም ጥረት

On the right of the inscription are engraved two trees. *See Transactions, Soc. Bibl. Arch.*, Vol. IV, p. 200, No. 18.

No. 2. Fragment of a stone slab, 11 inches long, 9 wide, and $3\frac{3}{4}$ thick. It is inscribed thus, boustrophedon, the letters being $1\frac{3}{4}$ inch long :—

101111114141
 k|oβ|ω(Υ|ω
 8h o 8 9 1 1 8 4
 (11111111

No. 3. Stone fragment, $15\frac{1}{2}$ inches long, $7\frac{1}{2}$ wide, $3\frac{1}{2}$ thick. It is inscribed thus, with letters $3\frac{1}{4}$ inches long :—

Υ|Ψω)814Πo>19

No. 4. Stone tablet, with cornice and pattern composed of grapes and leaves, $15\frac{3}{8}$ inches long, $9\frac{3}{4}$ wide, $3\frac{3}{8}$ thick. It is inscribed thus, with letters $\frac{5}{8}$ of an inch long :—

6 9 1 0 | 1 1 9 1 1 1 X H I X 1 1 1 1 1 1 1 1 1 1 1 1
 1

No. 5. Fragment of an alabaster tablet, diamond-shaped, 10 inches long, 10 wide, and 2 thick. It is inscribed thus, with letters 2 inches long, boustrophedon :—

1 1 1 1
 1 1 1 1 1 1
 1 1 1 1 1 1
 1 1 1 1 1 1

I am, Dear Sir, Yours truly,

ERNEST A. BUDGE.

W. H. RYLANDS, Esq.

The following, in continuation of the communication published in the *Proceedings*, 6th March, has been received from Dr. Birch:—

OSTRAKA OF HADRIAN, THE ANTONINES, AND SUCCESSORS.

The following will complete the dated ostraka in the British Museum, the results of recent acquisitions. They show the numerous taxes imposed on the Egyptians, all of which were imposed on the ratepayers, consisting of: 1. The poll-tax; 2. The workman's licence; 3. The conservancy of the river; 4. The indirect-tax; 5. The surveyance-tax; 6. The registration; 7. The Pretor's barge-tax; 8. A cattle-tax. The taxes themselves were paid to the *πράκτωρ*, who appears, from the researches of M. Révillout, to have been a kind of beadle. The taxes themselves were often farmed out to contractors, and collected by them or the beadles or surveyors, and the receipt or register was made by the *praktor* or beadle rarely with his own signature.

OSTRAKA FROM TRAJAN TO SEVERUS.

The tiles are accompanied throughout by ciphers and sigla for the monetary values; the calculations throughout being Greek, although the taxes must have been paid either in the local currency of Egypt, or else in Roman money. The pieces mentioned are the drachma, which, at the time of the Roman Empire, was used instead of the denarius; and to this piece the word silver is sometimes added, or else the word silver or money alone used, with drachmas omitted, to express the same. No other gold or silver coin is mentioned. The lesser values, which cannot have been silver, but copper, were the obol and the triobol. The Egyptian drachma was a piece of potin equal in weight to the old tetra-drachm, or four denarii, but reckoning only as one. (Lénormant, "La Monnaie," Tom. I, p. 204 and following.) But what were the obols and triobols? It will be seen that the triobol was an actual piece in circulation, according to the tiles. According to the Greek notation, 6 obols went to the drachma, and the triobol must have been a large sized bronze coin.

In the cursive Greek there is no distinction of letters, and capitals are not used. The word for year has, however, the cipher L, for *ετος*, written in large size.

There are one or two corrections to make to my former paper. The *Διωρυ* commencing the ostraka of Caligula appears to me to be the commencement of a proper name.

All the tiles, except otherwise mentioned, are in the British Museum. They are about 2 inches to 3 inches wide, and 1 to 2 inches high, and from Elephantine, and were collected by the Rev. Greville J. Chester in the course of the last few years.

Διεγραψ̄ Παπυρις Παπυριος
 ὁ λαογραφ̄ ΑΙ Λ Τραιανου
 Καισαρος του κυριου αρ' ιζ
 Ερμογενης πρα εγραψα. 5790 δ.

"Papyris, son of Papyris, for the poll-tax of the 11th year of Trajan Cæsar, the lord, silver drachmas 17. I Hermogenes, the collector, have written it."

This was omitted in the former list, but is of the 1st or 11th year of Trajan. The other contributor to the capitation-tax of the 1st and 10th year of Trajan was Harpaesis.

Τριαδελφος πρα . . .
 τωρ διεγραψεν Ερπασις Πε
 τορζμηθου υπερ μερισμου
 ποταμουφυλακιδες ΛΙ . . .
 ανου Καισαρος του κυριου . . .
 Β ΑΛ Αδριανου Και
 σαρος του κυριου
 θωθ κᾶ 5791 λ.

"Triadelphos collector, Harpaesis, son of Petorzmethes, has acquitted for the assessment of the guardships of the river the 1(9th) year of Trajan Cæsar, the lord, the 1st year of Hadrian Cæsar, the lord, 21st Thoth."

As he paid in the 1st year of Hadrian, and was evidently in arrear, the part to be restored is the 19th year of Trajan. The date is A.D. 117.

Τριαδελφος πρα^κ διεγραψ̄
 Αρπασις Φενοφειος Τανυθ
 φορος Αμμ(ων)ατης Θεουμενο
 ὁ επιτηρικου (?) δραχ' οκτω
 τριοβολον ζη β
 Λ Αδριανου Καισαρος
 του κυριου Μεσορη ε
 δια Πουνου Τρεαδελ
 φου παρ 5790 ε.

"Triadelphos collector. Harpæsis, son of Phenopheus, Tanuthphoros, Ammonates, has paid on account of the surveying-tax 8 drachmas and a triobol 8, the 3rd year of Hadrian Cæsar, the lord, the 5th Mesore, by Poinos Triadelphos"

The β refers to the 3rd year of Hadrian, as it can hardly be the cipher of the triobol. Παρ is obscure. A.D. 119.

Ουαλεριων και οι λοῖ μισθ ιερας
 πυλης Σοηνης δι Σεραι γρ
 διεγραψ Παχνουβις Φανωφειω
 μῃ Ταχομτῆκισ τριτου
 ετους Αδριανου του κυριου
 κατα μερ^ο δραχ^α δεκα επτα
 δεσμ^ο Ι 4 5 ιζ L Δ
 Αδριανου του κυριου
 Με^α ιζ

5691 g.

"Valerion and the other farmers of taxes of the sacred gate of Syene, by Serapion writing. Pachnoubis, son of Phanopheus, and his mother Tachomtbeis . . . for the 3rd year of Adrian, the lord, for the assessment, 17 drachmas, the disme, the 4th year of Hadrian, the lord, the 17th Mecheir."

The abbreviation δεσμ^ο is obscure, the drachmas being usually followed by obols. A.D. 120.

Ουαλεριων και οι λοι
 πυλ^α Σοηνης δι
 διεγραψ Καλασιρ
 σπιστος λαογ δ
 Αδριανου του κυριου
 δραχ^α δεκα επτα
 δεκα ι 4 ιζ
 LE Αδριανου του κυριου
 Χοιακ ιη

12642, Brit. Mus.

"Valerion and the remaining (farmer of taxes of the sacred) gate of Syene, by . . . Calasiris, son . . . snious, for the poll-tax of the 4th year of Hadrian, the lord, 17 drachmas, the 5th year of Hadrian, the lord, the 18th Choiaκ."

The second δεκα^α seem to refer to the drachmas. A.D. 120.

Ουαλεριων και οι λ
 πυλ Σοηνης δι
 διεγραψ Παχνου
 Φενωφ μη Ταχομτ
 τεταρτου ετους Αδρ
 του κυριου δραχ οκ
 Παννι ιε με
 δεκα εννεα
 Θουθ ι ζ ι ζ 5791 *h*.

"Valerion and the other (farmers of taxes of the sacred) gate of Syene, by Pachnoubis, son of Phanopheus and his mother Tachombekis, has acquitted for the 4th year of Hadrian, the lord, 8 drachmas, the 15th Payni, of the assessment . . . 19 (drachmas) . . . Thoth the 17th (17)."

An ostrakon with some anonymous farmers, probably Valerion and company, of the 4th year of Hadrian, is published by Franzius, No. 4867. The date is A.D. 119.

. . . . γρ^ε Πετορζμηθης Πετορ
 ηνς Παχνουμης υι μερισ
 ι^α ΕΛ Αδριανου του κυριου
 πρ εγρ χοι ιε 5788 *c*.

"Has paid Petorzmethes, son of Petorzmethes . . . Pachnoumis, for the assessment of the conservancy of the river of the 5th year of Hadrian, the lord the collector, have written it, the 15th Choiak."

The amount is wanting, as also the name of the collector and the tax. A.D. 120.

Σαναμους πρα^κ διεγραψ
 Παχνουβις Φενωφεως
 μ^ς Ταχομτβη^κ υ) μερι
 ποταμοφυλ ΕΛ Αδριανου
 κυριου υ) ζβ οβολ τρεις
 Σαυ πρ εγραψ Φαρ^μ ι 5790 *p*.

"Sanamous (or Sammous), the collector, Pachnoubis, son of Phenopheus, and of his mother, Tachombekis, on account of the assessment of the conservancy of the river the 5th year of Hadrian, the lord . . . 2 drachmas 3 obols. I Sanamous, the collector, have written it the 5th Pharmouthi."

The doubt is, if the name of the collector is not Sammous, which is otherwise found. The date is A.D. 121.

Φλασιος Εντυ^χ απομ^θ Φλαιοι Παρσα^θ
 μις^θ ιερας πυλ Σοηνης δια Σεραπιωνος
 βοη^θ διεγραψ^ς Αρπαησις Φενωφιος
 μη Ταχομτβηκις λαογ του ογδωου ετους
 Αδριανου Καισαρος του κυριου κατ μερ δρα^χ
 δεκα επται ζ ιζ LΘ Αδριανου του
 κυριου Χοιακ ε

5790 l.

"Flavius Eutuches, sub-farmer of taxes of Flavius Parsamathes, the contractor of taxes of the sacred gate of Syene, by aid of Serapion. Harpaesis, son of Phenophis, and his mother Tachomtbekis, has paid for the poll-tax of the 8th year of Hadrian Cæsar, the lord, according to the assessment, 17 drachmas, the 9th year of Hadrian, the lord, the 2nd of Choiak."

There is a new word here, the ἀπομισθωτης, the sub-contractor. What the word refers to before the date is obscure, unless to some payment. The date is A.D. 124.

.....η.
 επιτηρητ^ς ιερας πυλης Σοηνης
 δι Σεραπιωνος διεγραψ^ς ..
 (Πα)χνουβις Φενωφιος
 μη Ταχομτβηκις λαογ
 του εβδομου ετους
 Αδριανου Καισαρος του κυριου
 δρα^χ τεσσαρας ζ δ
 Παχ ιζ
 δ αλλας δρα^χ δεκα τρεις
 δεκα ιζ ιγ ιζ ιζ ιε

5791 a.

.....
 "Inspector of taxes of the sacred gate of Syene, by Serapion. Pachnoubis, son of Phenopheus, and his mother Tachomtbekis, has paid for the poll-tax of the 7th year of Hadrian Cæsar, the lord, four drachmas 4 the 17th of the month Pachon; he owes 13 other drachmas, 10, 13, 15."

The date is A.D. 123.

Δ... ..

 κε
 Μεσωρη
 θ Αδρια
 Θωθ κε
 δεκα

5791 n.

" 25th Mesore, 9th of Hadrian Thoth
25 10."

Too obscure to be read. Dated A.D. 125.

αχομ Πετε . . . πρα^ς
διεγραψε Παχνουβις Φενω
φεως μη^ς Παχομτβηκι
ς μερισμου ποταμοφυ
θςρι γ οβολους δεκα
Lθ Αδριανου Καισαρος
του κυριου Μεχειρ
εη

5790 u.

"Pachom . . . son of Pete . . . the collector. Pachnoubis, son of Phenopheus, and of (his) mother Pachombekis, on account of the assessment of the conservancy of the river, 9 . . . three-obols (triobols) 10 . . . the 9th year of Hadrian Cæsar, the lord, the 28th Mecheir."

It is doubtful if the name of the collector is not Pachompetenouphis. It is important to fix the amount of the rate of the conservancy-tax. It may be 9 drachmas three obol, or a triobolon, but the word δεκά (10) after obols seems to point to 10 drachmas. A.D. 125.

Παχομπετε . . . φεως πρα^ς διεγρ^η
Αρπασις Φινωφεως μρ Ταχομτβη . .
ως μερισμου ποταμοφυ^λ θριγοβο
λους δεκα Lθ Αδριανου του κυριου
Φαμενωθ ε

5791 L.

"Pachompete . . . pheos, collector, Harpaesis, son of Phanopheus, and of his mother Tachombekis, has acquitted for the assessment of the conservancy of the river, 10 triobols, the 9th year of Hadrian, the lord, the 6th of Phamenoth."

The same as the preceding, but here, after three obols, abnormally written, the word is 10, three obols more. A.D. 125.

. . . Σερα διεγ^η Αρπασις
Φινωφεως υ χειροναξιου
δεκατου L Αδριανου Καισαρος
του κυριου δραχ^α οκτω
ιγ η ΙΑ L Αδριανου του κυριου
Παχων δ
Φαμενωθ ε τεσσαρες

5790 p.

"By Serapion. Harpaesis, son of Phenopheus, has paid for the workman's-licence for the 10th year of Hadrian Cæsar, the lord, the 4th of Pachon, eight drachmas 8. The 11th year of Hadrian, the lord, the 4th Pachons, he owes four (other drachmas)."

The receipt was given the 11th of Hadrian, A.D. 127. Serapion was the clerk of Fl. Eutyches and Longinus Primus.

Φλάνιος Ευτυχης μισθ^θ ιερας πυλ^λ Συνης
και Λογινος Πριμος και οι συν αυτ^τ
επιτηρητ^τ δια Σεραπιωνος βοηθ^θ
διεγραψ^ψ Παχνουβις Φενωφιδος
μ^μ Ταχομτβη^κ υ^υ λοι^ι του
ενδεκατου ετους Αδριανου Καισαρος
του κυριου αρ^ργ^γ δρα^χ οκτω
ζη Παννι ε^ε δ^δ αλλας δρα^χ εν
νεα παννι ζ^ζ θ^θ ιε ιζ^ζ

5790 z.

"Flavius Eutyches, farmer of taxes of the sacred gate of Syene, and Longinus Primus and those with them, by aid of Serapion. Has paid Pachnoubis, son of Phenopheus, and his mother Tachomtbekis, for the rest of the 11th year of Hadrian Cæsar, the lord, 8 drachmas of silver 8, the 5th of Payni, 7, he owes the other 9 drachmas 9. 15, 17."

A.D. 127. It is obscure how much Pachnoubis paid if not 8 drachmas, and then he owed 9, but the tax is not mentioned, unless υ^υ λοι^ι is written instead of υ^υ λαο^ογ^γ.

Αμμωνιος και οι συν αυτω
τελ^λ πεντ^τ λι^ι Σοη^η δια Αμμωνιδο
Τραυμα^μ Ειρηνιω Τυραν
νου χ^ρ Απεχ^ο παρα σου τω
γνωμε^ε τελ^λ ον εξη^γ κουφον
λα^γ β^β LII Αδριανο
Καισαρος του κυριου Μεσορη
ιη

Ostrakon belonging to the late Mr. C. Appleton.

"Ammonius and those with him, the tax-gatherers of Syene, by Ammonides, son of Traumatius, to Eirenios, son of Tyrannus, greeting. I hold from you for the present tribute which I demanded the second small remittance (or cask), the 13th year of Hadrian Cæsar, the lord, the 18th Mesore."

I cannot verify this tile, but the second line is obscure, for the word τελώνης I have not found elsewhere as followed by 5. λαγ may be the contraction for λογ; λι^ι is obscure. A.D. 129.

Σαμμους πρα^ς διεγρ
 Αρπασις Φενωφews
 ὅ μερισμου ποταμοφυ^λ
 ΚΛ Αδριανου του κυριου
 αρ^γ ζ δυο Μεχειρ γ̃ Σαμ̃
 πρα^ς εγρα 5790 s.

"Sammous collector, Harpaesis, son of Phanopheus, on account of the assessment of the conservancy of the river, the 20th year of Hadrian, the lord, of silver 2 drachmas, the 3rd Mecheir. I Sammous (Sanamou), the collector, have written it."

The conservancy-rate here was 2 drachmas, which with 17 for the workman's-tax and 17 for the poll-tax, makes 36 drachmas; the form written expresses that the collector had registered it.

Ουαλε . . .
 αυτω
 δι νο
 Παχρου
 ζμηθις
 δεκα επ
 ΛΓ Αυτω
 του κυριου Tile at British Museum.

"Valerion (and those with) him by Serapion. Has paid Pachnoubis, son of Petormethis (drachmas) 17 the 3rd year of Antoninus (Cæsar), the lord."

Too imperfect to make out more than the 17 drachmas for the poll-tax. A.D. 139-140. The name of the tax-gatherer has been read Valerius Merion by Young and Franzius.

. . . . ερας πυ^λ Σοη
 . . . ν συν αυ επιτηρ . . .
 . . εγρ^α Παν
 αρ . . δραχ δεκα
 . . . ΔΛ Αυτω
 Tile at British Museum.

" of the sacred gate of Syene those with him surveyors of taxes Has paid Panubtis . . . of silver 10 + drachmas the 4th year of Antoninus."

A tile of the 4th year of Antoninus, with a rate for the Pretorian barge, has been published by Fröhner, *Rev. Arch.*, N.S., XI, p. 433; and another with the tax-collectors Heracleides and Isidoros, Young, 53, 6, and Franzius, 4875. The date is A.D. 140-141.

Ουαλερι

Πετορζμ

Αμμωνιον

ΙΔ Αντωνινου

. . υνι ις

Tile at British Museum.

"Valerios Petorzmethes of Ammonius the
4th year of Antoninus, 16th Payni."

Same date as preceding.

Διονυσιος πρ ιερας πυλ . . .

. . . δια Παχομψακis βου^θ

. . . . Πανυβtis Πετορζμης Πετορ

. . . ζμης μητ θιν Πετορζμης

. . . ρ ΘΙ Αντωνεινου

. . . Καισαρος του κυριου δρα^χ

. . . κοσι οβολ δνω ιζ Επειφ

κῦ

5790 l.

"Dionysios, collector of the sacred gate (of Syene), by aid of
Pachompsachis. Petorzmethes, son of Petorzmethes, and his mother
Thinpeleia (has paid for the assessment), of the 9th year of Antoninus,
the lord, 20 drachmas, 2 obols, the 21st Epiphi." A.D. 146.

Τιβεριος Ιουλιος Λονγινος

και Ουαλεριος Σωκρατης

και οι συν αυτοις επιτη⁷ ιεραςπυλ Συ⁷ εσακολου^θ Ηρακλειδουκαι Ισιδωρον μισ^θ διε Πανυβ^τμη^τ Θινπελαντος χειρ^ο αργδρα^χ δεκα δνω ιζ ιβ ΙΖ

Αντωνεινου Καισαρος του κυριου

Αθυρ ιθ ο α δει χειρ^ο δρα^χ

οκτω οβ δνω ιζ η

5790 f.

"Tiberius Julius Longinus and Valerius Socrates and the others,
with their surveyors of taxes, of the sacred gate of Syene, successors
of Heracleides and Isidorus, farmers of taxes, Panubtis, son of his
motner Thinpelaus, has acquitted for the workman's-tax 12 drachmas,
of the 7th year of Antoninus Cæsar, the lord, the 19th of Athyr. He
owes the other 8 drachmas, 2 obols, of the workman's-tax, 8."

A most important tile for showing the relations of the farmer and
surveyor of taxes. A.D. 144. Others of this year, Young, 54, 11 ;
Franzius, 4870.

IE Λ Αντωνεινου Καίσαρος
 του κυριου Φαρμουθι ιε διεγρ
 Πετορζμη?
 Πατχναυτιος μητρ Συνπελ^ς και
 Πανουμι(θ) αδελφου και Πεταμμωνιο(ς)
 αλλος + ὁ λογογραφιος IE Λ εκαστ
 (δ)ραχμας εικοσι κ ρ δια Αμμωνιου 5851 α.

"The 15th year of Antoninus Cæsar, the lord, the 15th Pharmuthi Petorzmethes, son of Pachnautis, and of his mother Sunpeleia, and Panoumithes his brother, and Petammonios, the other, for the poll-tax of 15th year each 20 drachmas 20. By Ammonius."

It is of A.D. 154.

Αμμωνιος και Σω^κ οι ε πρα^κ πυλ Ελεφ
 δια Παχομπετενεφω^χ βουηθ διεγρ
 Μενοφιλος Μοχωιρβατου μη....ις
 και Αρπαησις υιος υ μερις αλλων
 και εκαστου ανδρος L KΓ
 Αντωνινου Καίσαρος του κυριου
 Παννι η Αμμωνιος εγρ^α

Rev. Arch., N.S., XIX, p. 226.

"Ammonius and Socrates, the two tax-gatherers of the gate of Elephantine, by Pachomptetenephochus, assisting Menophilus, son of Mochiorbaites, and his mother . . isis . . and Arpaesis, the son, for the assessment of the other, and of each man, the 23rd year of Antoninus Cæsar, the lord. I Ammonius have written it."

This does not give either the tax or the date. It of A.D. 163.

Αμμωνιος και Σω^κ οι ε πρα αργ Ελεφ
 δια Παχομπετενεφω^τ βοηθου διεγρα
 Παναποθις Αμμουνα^τ μη^τ Θυννησις υ μερις
 ον κα^τ ζαγ LKΓ
 Αντωνεινου Καίσαρος του κυριου
 . . . νι ιγ Αμμωνιος εγραψα

12070, British Museum.

"Ammonius and Socrates, two collectors of money of Elephantine, by Pachomptetenephos, assisting Panapothis, son of Ammonates, and his mother Thinnesis, on account of the assessment . . 21 . . the 23rd year of Antoninus Cæsar, the lord, the 13th Payni. I Ammonius have written it."

The word after assessment ought to be the amount. It is of A.D. 154.

Αμμωνιος και Σω^ς ο
 αρ' Ελεφ διεγρ Καλ
 μητ Ζορανο Πετο
 τειμη^ς δημοσιου
 δραχ^ς τρις οβολ δ
 Αντωνειν

Tile, British Museum.

"Ammonius and Socrates, the collectors of the silver of Elephantine, Calasiris (son of Petorzmethes), and his mother Zor
 Petor of public value . . . 4 drachmas, 4 triobols (the . . . year) of Antoninus (Cæsar, the lord)."


It is of uncertain date, the year and month not being mentioned.

. . . . μοις επι^ς ιερ πυ Σοηης
 ιωνος Μαχαιροφορου
 Απαχνουβ υβ Αμμωνιου
 . . ων προβατων εξ προ^ς s
 . . L Αντωνεινου Καισαρος του κυριου
 ι ζ θ s
 ου Καισαρος του κυριου
 φαμενωθ γ

12460, British Museum


" . . . mois, surveyor of taxes of the sacred gate of Syene, by Serapion Macharophorus, Apachnoub, for the of Ammonius . . . of the sheep, 6 drachmas, the 6th year of Antoninus Cæsar, the lord, 10, 9 dr."



" of Antoninus Cæsar, the lord, Phamenoth."


Apparently of Antoninus, but date uncertain. This is a receipt  for customs.

. . . . ε
 μοις
 . . sr L Γ Σεουηρου Περτινικο(ς)
 Ιουλιος Φροντων σεσημειωμαι

5891 i.

", the 3rd year of Severus Pertinax. I Julius Front  have taken a note." (?) (or been noted).

The greater part of this tile is deficient, and it is uncertain if it 
 a receipt for taxes. The final word appears in place of the usu 
 ἔγραψα, 'have written' or 'registered.' A.D. 244-245.

No tile of later date under the rule of the Roman emperors occur  in the British Museum.

The following Communication has been received from Mr. F. Cope Whitehouse, in continuation of his researches in the Mœris Basin :—

Although the results of my explorations in the Fayoum and the desert to the west of the Nile, from the latitude of the Pyramids to the Herms and Hagar Musqieh in the Wadi Reian, published in the "Proceedings" in June, 1882, were directly opposed to the statements of fact and conclusions of the entire scientific world, their accuracy has not been disputed.

Anxious, however, to verify them beyond any possibility of doubt, and to determine whether the basin of the Wadi Reian might be used as a waste-weir for the Nile without danger to the Fayoum, and whether the cultivated area of that flourishing province might be once more extended to the old limits of the Arsinoïte nome, I returned to the Qasr Qerun with a European engineer, and on the 12th of March, 1883, ran a line of levels to the Birket el-Qerun. The present lake is believed to have risen eight mètres in the last eleven years, and is rapidly destroying a large extent of cultivated land. It is however still over thirty mètres below the Mediterranean, and 44·94 mètres below the base of Qasr Qerun. This temple of the Roman period is on the same terrace as Nezeleh. The desert sinks slightly to the west, but it rises to the south, as much perhaps as seven mètres, completely separating the two deep basins at nearly the level of the Nile. I also went again to the ridge which separates Gharaq from Reian, followed the Bahr Yussuf from Behnesa to the north, and on the 3rd and 4th of April, accompanied by the Chief Engineer of the Province and a large party, examined the desert to the south-west of Qasr Qerun, and the dyke which the engineers declared to have been used as a canal. The black earth in that part of the desert, like the deposit over a mètre deep in the Wadi Reian to the south-east, is conclusive proof that the Nile water was conveyed there in large quantities, and for a long period of time.

It is unnecessary, when it is proposed to flood the Schotts near Biskra with salt-water, to dwell on the advantages which would arise from filling this 'Schott' with the fertilizing waters of the Nile. It does not contain a single inhabitant or a feddan of cultivated land. No one could be harmed by it. The testimony of antiquity demonstrates its feasibility and value. It must be remembered that although the Meridis Lacus of the Ptolemaic maps is rightly distinguished

from the relatively shallow 'Paludes,' basins, or marshes of Mareotis and Sirbonis, it was probably less than half the area of the great sea which once filled the *three* basins, the Fayoum, the Gharaq, and the Reian. These explorations render it certain that if the dyke of el-Lahun yielded to the heavy pressure of high Nile, and the stream continued for some years to enter without check, the water would pass into the deep valley to the south; but my recent survey also proves that that basin may be filled to a great depth without endangering the Fayoum. It seems probable, therefore, that down to the fifth century B.C. the entire area was flooded, except the plateau occupied by the Labyrinth and the adjacent towns, and that it was gradually redeemed, and the fertile fields of the later Arsinoë nome substituted for the lake in the northern and eastern parts. When the water of the Fayoum basin had diminished below the level of the neck at Qasr Qerun, canals were constructed, and fortifications were erected to protect the part thus added and the road which entered the desert at this point. While it would be impossible to give an exact estimate of cultivable land or the money required to redeem it until the extent and character of the restoration has been determined, it is clear that water may be diverted into the desert thirty miles west of its present limits, and cultivation extended over hundreds of thousands of feddans still containing roots of vines, and extensive remains of towns whose former importance is attested by such names as the Castle of Splendour.

If it be granted that the successive states of Lake Moëris have thus been approximately determined, the Labyrinth, according to ancient historians, is next in rank and adjacent in position. The general attention which has been directed to Egypt by the political events of the year which has intervened, the concentration of civil and military engineering ability, the creation of a special department of canals, and the appointment of an experienced Indian official as its chief, with the personal assurances I received, will rescue the Wadi Reian from the oblivion into which it has fallen, insert it in the blank desert of Jacotin and the vague shadows of Linant, and restore it to Ptolemaic prominence on the future maps of Middle Egypt. The appeal which it makes to imperial statesmanship, the imminent danger of delay and petty cupidity, will not remain unheeded.

Adjacent to the great 'sea,' and second only to Meri as a marvel of human workmanship, the Labyrinth, although as huge in structure

W. H. Rylands del.

mt Brooks Day & Son Imp

as a pyramid, with countless passages, each as faultless as the single entrance into 'the Lights,' and equally inexplicable to Greek and Roman traveller, is unknown.

The latest opinion of the Labyrinth is thus expressed by Professor George Perrot and M. Chipiez in their recent work on Egyptian Art:—"We are by no means sure that the ruins in the Fayoum are those of the Labyrinth. These ruins, which were first discovered and described by Jomard and Caristie, and after, wards in greater detail by Lepsius, are composed of wretched blocks of dry grey mud. The plan and description of the building discovered by Lepsius hardly corresponds with the account of Strabo and with what we learn from other antique sources as to the magnificence of the Labyrinth, and the vast bulk of the materials of which it was composed." (*Hist. of Art in Anc. Egypt*, p. 25, English ed.)

Fully concurring in this view, at which I had also arrived, it is nevertheless possible that the Stonehenge of Egypt, which could never perish, may yet be found.

If M. Mariette knew where it lay beneath the fields of the Fayoum, would he have lived without entering the 'Serapeum' of Mœris, or died without bequeathing the secret with his other official papers to a trusted associate and successor? Although a minute examination of a very considerable area in 1882, as well as in March and April, 1883, have not been rewarded with success, the search should be prosecuted with diligence. The highest archæological prize remains to be won by critical acumen, profound and varied erudition, unstinted physical labour, and "the favour of the gods." No one can claim to have found it until the lintels of Parian marble have been traversed, corridors lined with bas-reliefs, exquisite as in the tombs of the kings, have resounded to the clang of the stone doors, and statues of the earliest period, such as Dædalus made for Menas (Strabo, X, 10, 5), and realistic as the Shêkh el-Beled, are added to the overflowing treasures of Boulaq. The physical conditions of that part of Egypt, the strata of horizontal limestone, the vast blocks which line the causeway near Kom Uashim, and strew the surface of the island in the lake, or beneath which one creeps at the base of the Haram es-Schaneh closely conform to the requirements of the 'stone city.' "Deinde Arsinoe et jam dicta Memphis: inter quam et Arsinoiten nomon in Libyeo turres quæ pyramides vocantur" (El-Haram el-kaddâb, 'the false pyramid,' Meri-Tum), "Labyrinthus in Moeridis lacu, NULLO ADDITO LIGNO ædificatus, et oppidum Crialon." Incon-

siderate and incomplete excavations may do irreparable damage. M. Maspero had informed me of his intention to proceed to the Fayoum with an entire staff in October. I therefore refrained from disturbing the ground and effacing precious marks which might serve as clues, but I desire not to lose this opportunity of acknowledging the generous courtesy with which he not only gave me full permission to make a thorough examination, but wished me a success which in turn I trust may be the due reward of his own labours.

In inquiring into the site, origin, use, form, history, and traditions of the Labyrinth, it seemed a plausible conjecture that the Kretan myth was, in fact, Egyptian. If the suggestion be correct, its incidents and names may be of service in the actual discovery of a monument which was regarded as, next to Lake Mœris, the most stupendous work conceived and executed by man. In spite of the labyrinth sign on the coins of Gnosus (seventh century), the whole story of the labyrinth in Krete has been generally discredited (Hoeck, *Kreta*, I, 56). The Phœnician character of its civilization lends itself readily to the conversion of an Egyptian fact into a local fable, especially if associated with architectural features strange and even repugnant to the straight lines of Doric simplicity. Cadmus, קַדְמוֹס, *tedem*, "the East," whether merchants "in search of Europa," extending commercial relations towards *عرب*, Gharb, "the West;" or "shepherd kings" expelled by such a revolution as that alleged to have taken place under the first king of the XVIIIth dynasty; or a nobility forced to emigrate, as seems probable, by the changed political status resulting from the redemption of the Delta, protected from overflow by Lake Mœris and traversed by the canals "dug by Sesostriis," carried to the Greek island ideas which tradition always credited with an Egyptian origin. Dædalus was said to have built his structure after the model of that Egyptian edifice which Pliny described as "portentosissimum humani impendii opus."

In the Egyptian Labyrinth, as late as the middle of the first century of our era, stood, according to Polyhistor, a colossal statue with the head of a bull and the body of a man. "Apion, cognominatus Plistonices, paulo ante scriptum reliquit *esse etiam nunc in labyrintho Ægypti colosseum Serapin e smaragdo novem cubitorum.*" This Serapis, corresponding fairly enough in height to the large figures in the Museum of Boulaq, and termed 'emerald,' perhaps

because carved in stone and covered with green glaze, Μινώταυρον, ὡς περ Εὐριπίδης φησί.

















Σύμμικτον εἶδος κάποφώλιον βρέφος
γεγονέναι, καὶ

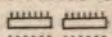
Τάυρου μεμίχθαι καὶ βροτοῦ διπλῇ φνυσει. (Plut., *Thes.*, XV).

So the great Serapis in the Fayoum may have become the monster of the Kretan fable.


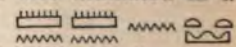
The Minotaur can scarcely be considered masculine except in name. The creature devours, in the Attic tale, youths as well as maidens. Isis-Hathor, "the statue of the goddess which has the form of a woman, but with horns like a cow" (Herod., II, 41; 2, 73, R., 1875), corresponds equally well in form. Following this idea, Men-Hathor as a derivation for the word Μινώταυρος arouses suspicion, and challenges scrutiny only by the extreme closeness of the resemblance. "The tendency of the Greeks to claim an indigenous origin for the deities they borrowed from strangers, and to substitute physical for abstract beings" (Sir G. Wilkinson), induced or permitted them to change the sex of Forces and Objects to suit the apparent gender of the foreign word. In this way the bearded sphinx became the full-bosomed figure of Hadrian's villa, and the Andro-lion the woman defeated by Œdipus. The conversion of the 'cow-headed' wife of Osiris into a neutral monster is not a serious difficulty.

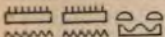


Men-Hathor   does not occur in any known inscription. The sign  however, is so very common as a substantive and in compound terms, that it is not only probable that such an expression would exist, but it is even difficult to fix upon the precise meaning which would attach to it.  is not an ideograph taken from a game of draughts, but, like other rectangles, directly connected with enclosures, structures, pools, and dams. Thus  ×  *men*, is a liquid measure. " *men*, μένω, Arab.  *feststellen*, u.s.w." (Brugsch, H.D.W., 636, vid. Pierret. Dict., p. 207), is also found in "  *men*," and "  *ta-men*," Sitz, Stelle, lieu où on reside, Kopt.  *mansio*, μονή. Erscheint am häufigsten in Zusammensetzungen. Whether 'district,' 'town,' or even 'statue' (p. 652), it is directly connected with Hathor in the following passage from the papyrus of Boulaq, which describes Lake Moëris: "   MoNMoN ou MeNMeN cette localité au

Nord du Canal (ou du lac, c.-à.-d., du lac de Moëris) . . . Ta-She est son nom. La contrée Monmon se nourrit de l'eau du canal de ce dieu." (Brugsch, D. Geog., p. 257.) In this nome, where the Labyrinth was unquestionably situated, Brugsch adds: "Je ne veux pas oublier que les textes hiéroglyphiques connaissent une HATHOR LOCALE NOMMÉE  MoNMoNu, la Memnonienne."

Strabo says:—"ἐὶ δ', ὡς φασιν, ὁ Μέμνων ὑπὸ τῶν Αἰγυπτίων Ἰσμάνδης (? Isis) λέγεται, καὶ ὁ λαβύρινθος Μεμνόνιον ἂν εἴη καὶ τοῦ αὐτοῦ ἔργον, οἷον καὶ τὰ ἐν Ἀβύδῳ καὶ τὰ ἐν Θήβαις· καὶ γὰρ ἐκεῖ λέγεται τινὰ Μεμνόνια."

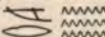
The Minotaur therefore may with some probability fall within the category of names "which came into Greece from Egypt." (Her., II, § 50.) Dangerous as philological speculations become when pressed too far, they may be used as clues where they are worthless as argument. In the search, then, for the actual Labyrinth which has led me so often to the desert edge of the Fayoum, and induced me to scan with such anxious eye, foot by foot, the canal on which Strabo sailed beneath its massive walls, it is legitimate to hazard conjectures which may furnish points of vantage from which sound and enduring reasons may present themselves to others. Adjacent to Medinet-el-Fayoum, on the north-west, are immense mounds, the loftiest of which is known as Kom el-Faras. Faras or *Fâres*, is 'horseman' in Arabic and in Hebrew,  (2 Sam., i, 6), and the modern Arabic word for 'mare.' The eminent Arabic scholar Rogers Bey interprets it (see his *brochure*) as a trace of the Persian invasion of the seventh century A.D. The Egyptians, however, called a horse Hthor (*Htar*), and the Labyrinth, into which Aristides "descended" A.D. 180, may have been lost to view before the Khalifat of Omar. Men-Hathor, district, shrine, or statue of Hathor, might readily be translated Kom el-Fares, 'the hill of the mare.' Conceding that this line of inquiry is legitimate, and seeking to recover from the Kretan myth its Egyptian allusions, Theseus and his conflict are also intimated in a vignette and legend of the Boulaq papyrus.  "Cette localité, c'est celle qui se nomme *ΘεΤΘεΤ* [celle de la défaite], du côté ouest de la contrée de MONMON. C'est l'endroit du combat du dieu Horus avec Set à cause des biens (laissés) de son père d'Osiris. Le dieu solaire Rá a battu ses ennemis à lui le 23^e jour du 1^{er} mois de l'inondation [jour de l'ouverture de l'écluse du

canal de la ville Héracléopolis, compar. pl. 2]. La contrée appelée  appartient donc à la province du Fayoum. Elle est située au nord du lac Moëris." The text continues: "Cette localité sablonneuse au nord du canal (ou du lac, c.-à-d., du lac de Moëris) c'est l'habitation d'Osiris quand le dieu Set ne lui a pas fait du mal à Héracléopolis Magna [c.-à-d., quand *Set* n'a pas empêché l'eau de l'inondation d'y arriver par le canal d'Heracl.]." Brugsch, *Dict. Geog.*, p. 258.

The tribute of seven sons and seven daughters may refer to seven months of days and nights during which the water stored in Lake Moëris, adjoining the council halls of the Egyptian Barons, was a tribute levied upon Egypt, and an especial grievance to the inhabitants of the Heracleopolitan nome.

Without extending the parallel, it will be observed that the various names connected with the present Fayoum and the historical Labyrinth can be readily identified. The Gebel Sedment or Isment is the Ἰσμανέης of Strabo (p. 690, 52, Didot); and its variants, Σμάνεης, F., Ἰμάνεης αζ, Μάνεης ω; as well as of XVII, 1, Ἰμάνεης δ' ὄνομα ὁ ταφείν (p. 689, 28), on which the note by the learned editor, Karl Müller, reads: "Μάνεης, Epit., Ἰσμανέης codd. plurimi habent, p. 690, 52. Quidnam Strabo scripserit, incertum. Epitomes scripturam utroque loco reponi vult Bunsen."

Diodorus says: "Αἰγύπτιοι . . . κατέστησαν ἐγχώριον βασιλέα Μένδην ὃν τινες Μάρρον προσονομάζουσιν. Οὗτος δὲ πολεμικὴν μὲν πράξιν οὐδ' ἡντινοῦν ἐπετελέσαστο, τάφον δὲ αὐτῷ κατασκεύασε τὸν ὀνομαζόμενον λαβύρινθον." LXI, 1; and Sec. xcvi, 5.

Pliny gives Petesuchus as its founder, the equivalent of Pta-Sevek, the "mouth of the canal," which led to "Crocodilopolis," where 'Suchus,' that is Sebek or Subek, a crocodile, with the Greek ending -os added, was kept in the temple tank. Tithoes may be Ta-Shet. Lykeas assigned it to Moëris ( mer, cours d'eau. (Br.) Lac. Pierret, *Dict.*, p. 220; cf. Μάρρον, *supra*).

Besides these passing allusions, in which lines of investigation are merely hinted, it may be proper to add that Hebrew tradition distinctly connects the 'corvée' of the Beni-Israel employed at Pithom (Exod. i, 11) with the vast engineering works ascribed to all the Pharaohs, and especially to Amen-em-ha III. The eminent Arab Sheikh who replaced Dr. Spitta, in April, 1882, as librarian of the Khuttubkhaneh, told me that the traditions which ascribe the Fayoum and its canal to the Patriarch Joseph were of the remotest

antiquity, and he gave to them entire credence. When "there arose up the new king over Egypt which knew not Joseph," the children of Israel had multiplied beyond the scanty limits of Goshen, "and the land was filled with them." The LXX say they were employed on the public works (ἐν τοῖς ἔργοις) and that ὑποτάγησαν πόλεις ὅχυναν τῷ Φαραῳ, τὴν τε Πειθῶν, καὶ Ῥαμεσσή, καὶ Ὠν, ἣ ἐστὶν Ἡλιοπόλιν."

The Hebrew text has מִסְכְּנֹת לְפָרְעָה אֶת־פֶּתֶם וְאֶת־רַעַמְסֵס but the addition of "On, which is Heliopolis," makes it probable that they were employed on the great constructions from Gizeh at Bab el-On, to the statues of Isis and Osiris, which stood upon the island in Mœris. The 'urbes tabernaculorum' of the Vulgate were, as the Italian puts it, 'maggazini.' The increase of the population necessitated and permitted fresh basins for the storage of Nile water, and additional granaries, the 'horrea Josephi' of mediæval tradition. The Syriac also has it, "extruebant civitates, *horrea* Pharaoni, Pithon et Raamsis."

On such a point the Arabic version is entitled to the greatest respect. Saadia ben-Joseph was born in the Fayoum, "l'ancienne Pithôm, dans la haute Égypte, l'an 4652 de l'ère juive de la création (892 de l'ère chrétien); il porte de sa ville natale le surnom 'd'Alfayyumi,' אֶל־פִּיּוּמִי, ou en hébreu Happithomi, הַפִּיתוּמִי," as Munk states in his "Notice sur Rabbi Saadia, Gaon": Paris, 1838.

Saadia writes—^{شَمْس} ^{عَيْن} ^{فِي} ^{الْقُدُوم} ^{وَفِي} ^{لِقَرَعُونَ} ^{فِي} ^{الْقُدُوم} ^{وَفِي} ^{عَيْن} ^{شَمْس} "aedificavereuntque civitates, *horrea* Pharaoni, in Phaium et Ain-Semes."

Pi-Tum and Ra-Meses are words of description rather than names. Why should not the Israelites have been employed in some portion of the Mœris basin in averting starvation from a redundant population, by extending a lake "whose use was admirable, and the greatness of the work incredible?" (Diod., I, IV.) Chronology plays no part. For "who is he therefore that considers the greatness of this work, that may not justly ask the question, how many ten thousand men were employed, and how many years were spent in finishing it? Considering the benefit and advantage brought to the government" (by this great work), "none ever could sufficiently extol it, according to what the truth of the thing deserved." (Diodorus, by Booth, p. 56.)

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
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PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

FOURTEENTH SESSION, 1883-84.

First Meeting, 6th November, 1883.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—The Proceedings. Vol. XXXV.
Nos. 225 and 226. 8vo. London. 1883.

From the Society of Antiquaries :—The Proceedings. January 26
to November 30, 1882. 8vo. London. 1883.

From the Royal Asiatic Society :—The Journal. New Series.
Vol. XV. Parts 3 and 4. July, 1883. 8vo. London.

From the Geological Society :—The Quarterly Journal. Vol.
XXXIX. Part 3. No. 155. August 1, 1883. 8vo. London.
1883.

From the Royal Geographical Society :—The Proceedings and
Monthly Record of Geography. Vol. V. Nos. 7, 8, 9, July,
August, September. 8vo. London. 1883.

[No. xli.]

From the Royal Institute of British Architects:—The Transactions.
Session 1882-83. 4to. London. 1883.

The Proceedings. Nos. 16, 17, and 18, June and July, 1883.
8vo. London.

From the Anthropological Institute of Great Britain and Ireland:—
The Journal. Vol. XIII. Nos. 1 and 2. 8vo. London.
August and November, 1883.

List of Members. November, 1883.

From the Royal Archaeological Institute:—The Archaeological
Journal. Vol. XL. Nos. 158 and 159. 8vo. London. 1883.

From the Palestine Exploration Fund:—The Quarterly Statement,
July, 1883. 8vo. London.

From the Society for Psychical Research:—The Proceedings.
Vol. I. Parts 1, 2, and 3. 8vo. London. 1883.

From the Smithsonian Institution:—The Annual Report of the
Board of Regents for 1864, 1866, 1881, and 1883. 8vo.
Washington. 1872-1883.

From the American Oriental Society:—The Proceedings. May,
1883. 8vo. Boston.

From the Editor:—The American Journal of Philology. Vol. IV.
No. 1. 8vo. Baltimore. 1883.

From Professor Frederick Gardiner, D.D.:—The Journal of the
Society of Biblical Literature and Exegesis for June and
December, 1881 and 1882. 2 parts. 8vo. Middletown, Conn.,
U.S.A. 1882, 1883.

From the Editor:—The American Antiquarian and Oriental
Journal. Vol. V. No. 3. 8vo. July, 1883.

From the Editor:—Le Muséon, Revue Internationale. Tome II.
No. 3. 8vo. Paris. 1883.

From the Academie des Inscriptions et de Belles Lettres:—
Corpus Inscriptionum Semiticarum. Pars I.

Inscriptiones Phœnicias continens. Tomus I.

Fasciculus Secundus. Folio. Paris. 1883. Tabulæ.

Fasciculus Secundus. (Tab. XV-XXXVI.) Folio. Paris.
1883.

From P. J. de Horrack :—*L'Égyptologie. Série I. Tomes I and II. Les Maximes du Scribe Ani, avec transcription, etc.* Par F. Chabas. 4to. Chalon and Paris. 1876, 1878.

From Dr. Birch (President):—*Nile Gleanings.* By H. Villiers Stuart. 8vo. London. 1879.

The Funeral Tent of an Egyptian Queen, etc. 8vo. By H. Villiers Stuart. London. 1882.

From the Rev. E. J. Selwyn:—*Travels in Syria and the Holy Land, by the late John Lewis Burckhardt.* 4to. London. 1822.

From Miss Brock :—*Rome: Pagan and Papal.* 8vo. By Mourant Brock, M.A. 8vo. London. 1883.

From the Author:—*Monumenti Egiziani rinvenuti di recente in Roma sull' area dell' Iséo del Campo Marzio. Notizie di Ernesto Schiaparelli.* 8vo. Roma. 1883.

Reprinted from the *Bulletino della Commissione Archeologica Comunale.* No. 2. 1883.

From the Author:—*Sammlung altägyptischer Wörter welche von klassischen Autoren umschrieben oder übersetzt worden sind.* Von Alfred Wiedermann. 8vo. Leipzig. 1883.

From the Author:—*Phul e Tuklatpalasar II, Salmanasar V, e Sargon, questioni Biblico-Assire del sacerdote, Guiseppe Massaroli. Dottore in Sacra Terlogia e Parroco in Faenza.* 8vo. Rome. 1882.

From the Author:—*The Greek and Latin Inscriptions on the Obelisk-crab in the Metropolitan Museum, New York.* A monograph by Augustus C. Merriam, Ph.D. 8vo. New York. 1883.

From the Author:—*Salomon, Assurbanipal, Balthasar.* Par A. Delattre, S.J. 8vo. Bruxelles. 1883.

Extrait de la Revue Précis Historiques, 1883.

Cyrus, d'après une nouvelle méthode historique. 8vo. Paris. 1883. Par A. Delattre, S.J.

Extrait du Muséon. Juillet, 1883.

Esquisse de Géographie Assyrienne, par A. Delattre. 8vo. Bruxelles. 1883.

Extrait de la Revue des Questions Scientifiques. Juillet, 1883.

From the Author :—A Dictionary of the Aneityumese [Papuan] Language, in two Parts; also Outlines of Aneityumese Grammar. By the Rev. John Inglis, D.D. 8vo. London. 1882.

From the Author :—Épigraphes Hébraïques et Grecques sur des Ossuaires Juifs inédits. Par M. Ch. Clermont-Ganneau. 8vo. Paris. 1883.

Extrait de la Revue Archéologique. Mai-Juin, 1883.

Revue Politique et Littéraire, No. 13, containing M. Clermont-Ganneau's account of the "Shapira MS."

From the Author :—Humour and Irony of the Hebrew Bible. By the Rev. Dr. Chotzner. 8vo. Harrow. 1883.

From the Author :—Polynesian Origins. By D. Macdonald. Extract from the Victorian Review. June, July, and August, 1883.

From the Author :—Harmonies of Tones and Colours developed by Evolution. By F. J. Hughes. Folio. London. 1883.

The following have been purchased by the Council for the Library of the Society :—

A History of Art in Ancient Egypt, from the French of Georges Perrot and Charles Chipiez. Translated and Edited by Walter Armstrong, B.A., Oxon. 2 vols. 8vo. London. 1883.

The following were nominated for election at the next Meeting on December 4th :—

Mrs. Griffiths, Hearn House, Swansea.

William Harry Turton (Lieut. R.E.), F.R.G.S., Devon, Lordship Lane, S.E.

Rev. Frederick Gardiner, D.D., Professor Berkeley Divinity School, Middletown, Conn., U.S.A.

Rev. William Hayes Ward, D.D., 251, Broadway, New York, U.S.A.

Oscar von Lemm, Ph.D., Petersburg.

Miss Nicholl, Llantwit Major, Cowbridge, Glamorganshire.

To be added to the List of Subscribers :—

The Public Library, Toronto, Canada.

The REV. A. LÖWY, at the request of the President, made some remarks on the well-known forgeries now called the Shapira MS. He stated that in the month of August, when he saw the reproduction in the *Athenæum* of some portions of the alleged ancient text, he had no hesitation in mentioning before a large audience that a most daring fraud had been committed by some unscrupulous speculator. The forger had eliminated from the text nearly all those *vavs* and *yods* which serve as *matres lectionis*, in order to bring his work in harmony with ancient Phœnician inscriptions. But he had forgotten to be consistent. For example, *Sihon* was written with a *yod* after the *samech*. The interpolations were suggested by the Samaritan system of garbling the text of the Pentateuch. The innovations introduced by the forger were not simply startling—their absurdity bordered on the ridiculous. As an example, Mr. Löwy observed it could be noticed that the forger, in his search after the sensational, had parodied some of the verses in Deuteronomy, ch. xxvii, where curses are pronounced upon the commission of such and such a sin. The forger had introduced new benedictions by the insertion of phrases in which it is said, "Blessed is he who shall *not*" [commit such and such a sin]. The interpolations were in many instances specimens of bad Hebrew and bad logic, and in all instances specimens of bad faith.

Mr. Budge read a communication upon the Fourth Tablet of the Creation Series, relating to the fight between Marduk and Tiamat.

The text which forms the subject of this paper is obtained from fragments of a tablet belonging to the library of Assurbanipal, king of Assyria, and from a large and very important piece of a tablet written in Babylonian. This latter piece (like the fragments of the Deluge tablet) was found by Mr. Rassam, and was brought to England rather more than a year ago. When unpacked the writing was choked up with silica, and this having been removed, a most important addition to our knowledge of the Babylonian mythology and cosmogony was obtained. The colophon states that it was

The large fragment of the Assyrian copy was published by Delitzsch in his "Lesestücke," and translations of it have been given by Smith in his "Chaldean Genesis," and Talbot (*Trans. Soc. Bib. Arch.*, V. I, *et seq.*). The story related on the tablet partakes almost of the nature of a play, for a line or two of narrative is given which is followed by others containing meditations upon what has been said. Here and there the narrative breaks out into a pæan of praise, as, for example :—

at - ta - ma kab - ta - ta i - na ilani ra - bu - tum
Thou too art { glorious } among the gods great
honourable }

si - mat - ka la - sa - na - an sum - gar - ka D.P. A - num
thy destiny (is) unparalleled, thy sumgar is Anum.

The meditations above mentioned partake of the nature of a chorus, and appear to have been said or sung in a measured form, both rhyme and alliteration being known and used. The following lines will serve as an example of the measure, and the last one of alliteration also :—

3. at-ta-ma	|	kab-ta-ta	|	in(a) ilani	|	ra-bu-tum
4. si-mat-ka	|	la-sa-nan	|	sum-gar-ka	|	Â-num
5. Am-ar-ut	|	kab-ta-ta	|	in(a) ilani	|	ra-bu-tum
6. si-mat-ka	|	la-sa-nan	|	sum-gar-ka	|	Â-num
7. is-tu u	|	mim-ma-la	|	in-nin-a	|	ki-bit-ka
8. sus-ku-u	|	sus-pu-lu	|	si-i-lu	|	ga-at-ka

Whether the narrative was recited by a priest and the chorus taken up by the others, is not at present certain, but it is not improbable. The Babylonian's trust in his god is beautifully expressed in the words :—

17. bi-lum sa tak - lu - ka na - pis - ta - su gi - mil-ma
O Lord, who trusts to thee, to his soul do thou do good.

And the use of the word *gimil* here reminds us of its use in Psalm xiii, 6 ; xviii, 20 ; cxvi, 7, &c., where it is used to express the same idea.

The language of the tablet is most interesting; the verb is generally placed at the beginning of the sentence, and the construction of the sentences themselves is curious. Sometimes a pronoun is added to the verb to give emphasis, as in the line *ana Marduk bukrusunu sunu iszakru*, literally: "to Marduk, their first-born, they, they mentioned." With this compare the emphatic in **וּפְתָרְכֶם אַתֶּם**, Numb. xiv, 32; **אֲבַד וְכָרַם הָמָּה**; Ps. ix, 7. **וְהָצִים צִמְתָּנִי אֲנִי**; Zech. vii, 5; **וְאֹר עֵינַי גִּסְדֵּם אֵין אֲנִי**; Ps. xxxviii, 11, &c.

The word for father, *abbu*, is spelt with the *b* doubled (as in Chaldee emphatic **אַבְבָּא**, Syriac **ܐܒܒܐ**) in singular and plural, the latter form being *abbîë* (Syriac **ܐܒܒܐܝܢ**). The Babylonians certainly pronounced the *b* hard or doubled. The nominative singular was *abbum* (with the mimmation), the construct *abbu* (as in *abbu-su*, "his father"), and compare the forms **ܐܒܐ**, **ܐܒܐܝܢ**, and the form in Syriac, **ܐܒܐ**, used before the suffixed personal pronouns. The Syriac, Arabic, and Æthiopic agree with the Babylonian (the forms being **ܐܒܐ**, **ܐܒܐܝܢ**, **ܐܒܐܝܢܐ**; **ܐܒܐܝܢܐ**, **ܐܒܐܝܢܐ**; and **ܐܒܐܝܢܐ** : **ܐܒܐܝܢܐ** : **ܐܒܐܝܢܐ**) in having the hard or doubled *b*; and the New Testament preserves this form also (*abbas* *o pater*, Mark xiv, 36; Rom. viii, 15; Gal. iv, 6). The Hebrew however keeps the soft *b*, **אב**, **אבות**, as also the Chaldee in the plural, **אַבְבָּא**, **אַבְבָּאܐ**. The Syriac grammarians tell us that **ܐܒܐ** (with soft *b*) means "natural father," but **ܐܒܐܝܢܐ** (with a hard *b*) "spiritual father" (See Payne Smith, *Thesaurus Syr.*, art. **ܐܒܐ**).

The word **ܐܒܐܝܢܐ** (which Delitzsch, I think, first pointed out to be *Ti'-a-ma-ti*) does not occur in the Babylonian fragment. The other part of the tablet would no doubt throw light on this word, and also show how **ܐܒܐܝܢܐ** is to be read. Some read *kirbis*, others *bisbis*, and this latter reading appears to be the better of the two. My reasons for thinking so are these. In Psalm xcv, 4, the words **אֲשֶׁר בְּיָדוֹ מַחְזִקֵּי אָרֶץ** occur, which are rendered by the Targum: **בְּיַדִּיהָ תְּלִין פִּשְׁפּוּשִׁין דְּאַרְעָא**, "in whose hand hang the depths of the earth." Again, in Job xxxviii, 16, the words **וּבְחֶקֶר תְּהוֹם הַתְּהוֹלֶכֶת** are to be found, which are rendered by the Targum: **פִּשְׁפּוּשׁ תְּהוֹמָא הַלֵּכֶת**, "hast thou gone into the

depths of the abyss?" Now פִּשְׁפּוּשׁ and פִּשְׁפּוּשׁ translate וְהָקֵר and מְהִלָּה, it therefore has the meaning of תְּהִלָּה, תְּהִלּוֹת, or *infimus, infima*. It is to be observed too that פִּשְׁפּוּשׁ תְּהוֹמָא is the exact equivalent of 𐤯𐤮𐤮 𐤮𐤮𐤮 𐤱𐤮 *bis-bis tam-tim*, or *pispis tamtim*, and means "the lowest depths, the inscrutable parts of the deep." This is another instance of a Babylonian word being preserved in the Targums.

Another point of interest in the tablet is line 36, which reads—






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mul - mul - lum . us - tar - ki - ba u - kin su - ba - at - nu.












The club he made { *swing* }, he fixed our seat,
ride

It occurs in the description of Marduk preparing his weapons for the war with Ti'amat, and the difficulty to me is the words *subat-nu*, "our seat." One would expect *subat-su*, "his seat." The 𐤮 may be a mistake for 𐤮, but as the tablet was well and carefully written, this possible slip of the pen seems an anomaly. The whole of the text of this fragment will appear in the *Transactions* of the Society, and all may be most thankful to the pious Babylonian who copied the tablet (or paid for its being copied) and placed it in the library of E.ZIDA, one of the temples, κατ' ἐξοχήν, of mighty Babylon.

THEO. G. PINCHES.—The exact date when the story was composed it was impossible to say with certainty, but must have been very early. The reason for this supposition was that there are in the British Museum certain fragments of tablets containing explanations of words. These fragments, like other bilingual lists, contained division-lines, marking off the words, and it was found, on examination, that the roots in the Assyrian column corresponded with those of the words, line for line, in some of these legends. Now as there were very few ideographs used in the tablets of the creation-series, these glossaries must have been drawn up to explain only the Akkadian, or rather Sumerian, original. No copies of the Akkadian or Sumerian original itself, however, had as yet been found, and it was not unlikely that it had been already lost at an early period, pointing to a very early date for the composition of these legends.

In reply to a question of Mr. Bertin, Mr. Pinches stated that the names of the gods were almost the only words that were written ideographically.

The name of the so-called "Dragon of the Sea," *Bišbiš-ti'amti*, was a compound word. The first part was written with the character  *kir* or *biš*, twice repeated. Now in one of the duplicates of the tablet said to refer to man's fall, the word was written , *Biš-bi-šu*, evidently a Semiticised form, with the *-u* of the nominative case, and as one of the meanings of , *biš*, is *rapāšu*,* "to be wide," the meaning of   is probably, "the great monster of the sea."† *Bišbišu* would therefore be of Akkadian origin.‡

It was not so certain that the name   , *Bau*, was identical with the Hebrew . In the list of royal names§ occurred that of a queen, who was called, in Akkadian,   , *Azag-Bau*, rendered in Assyrian by    , *Bau-ellit*, "Bau is glorious," but chaos or emptiness could hardly be said to be glorious.





GEORGE BERTIN.—It is a cause of satisfaction to me to see that Mr. Budge has called attention to this too much neglected question of the rhythm in Assyrian. In a short note printed in the *Proceedings* over a year ago, I already noticed the existence of rhythm and rhyme in Akkadian; since then I have given some attention to the question, and arrived at the conclusion that there is to be found in Akkadian every kind of rhyme and rhythm. Alliteration is used to a very large extent, and the poets seem to carry the alliteration to the furthest possible extent: in some verses the consonants are nearly all the same, and call to mind the well-known—

"Round the rugged rocks the ragged rascals ran."

When I spoke of the Akkadian rhythms, my critics at the time said that if it was as stated by me we ought to find traces of it in Assyrian. As my studies have persuaded me, and as just shown by

* See Delitzsch, "Lesestücke," p. 62, 120-1.

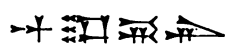

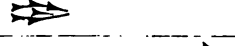
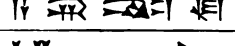

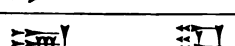
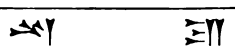
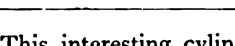
† See Delitzsch, "Lesestücke," p. 31, note 184.

‡ *Bišbitu*, however, seems not to have been the word used in the Sumerian original. The group given in the Sumerian glossary above-mentioned is , *ir*, explained by *kirbu*, "middle," and , *erim*, explained by *tamtim*, "the sea" (the same as *ti'amti*)—in other words, what the Sumerians called , *ir-erim*, "the heart" or "centre of evil," the Assyrians or Babylonians translated by "the middle of the sea," or "the monster of the sea." (*Bišbiš-ti'amti*), the latter probably partly on account of the meaning of *gabru*, "mighty," which  also has. (Cf. W.A.I., V, pl. 21, l. 42-43, &c.)


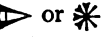
§ *Proceedings*, Jan. 11, 1881, p. 37, last line.

"I, Sargon the king, king of Agade, have dedicated [this] to Samas in Sippara."

This most interesting object is the oldest which the British Museum possesses, for the date of Sargon, according to the cylinder of Nabonidus, of which an account was read before this Society by Mr. Pinches in November last, is as early as 3800 B.C. The inscription presents some points of analogy with that upon a cylinder in the possession of M. de Clercq, and described by M. J. Ménant, the well-known Assyriologist, in his work, "*Recherches sur la Glyptique orientale*" (Paris, 1883), p. 73. The inscription there given, which is in Akkadian, is as follows:—


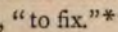
	D.P. Sar-ga-ni*	<i>Sargon</i>
	lugal-laḡ	<i>the king,</i>
	lugal	<i>king of</i>
	A-ga-de (ki).	<i>Agade,</i>
	Ib- ni- }	<i>Ibni-šarru</i>
	šarru	
	dup-sara	<i>the scribe</i>
	ura-zu	<i>thy servant.</i>

This interesting cylinder-seal, which bears on each side of the inscription a representation of the hero Gišṭubar, kneeling on one knee, and holding a vase from which, in three streams, a liquid is coming forth, and being drunk by a bull, which holds up its head with open mouth to receive the fluid, seems to have belonged to a scribe named Ibni-šarru,† who, as one employed by the king, called himself, therefore, the servant of the king. The ending, "thy servant," is by no means uncommon on the cylinders of the royal scribes.

From the spelling of the name,  or  (D.P.) *Sar-ga-ni*, it is easy to see how it is that we get the form סַרְגִּין, Sargon, rather than שַׁרְרִין (Šarru-gên). *Gani* is evidently

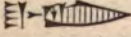
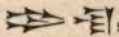







* M. Ménant has lost the chief point of interest in this valuable inscription. He reads the name *Šē-ga-ni-šar-lukh*. See below.

† The meaning of this name is, "The king has made (me)."

the early form of the Akkadian root which appears, later on, as  *gi-na*, "to fix."*  *Sar-gi-na* is the usual way of writing the name in later times. The Greek *Ἀρκάδος*, which evidently comes from the Assyrian form *Šarru-ukīn*, has lost, like the more corrupt *Ἀρῶ* of the Septuagint, the sibilant with which both the Assyrian and Akkadian forms begin, replacing them by the soft breathing. The author then made a few remarks upon the characters composing the name, pointing out that they were very old in form, and, though showing distinct wedges, yet approached very nearly the outline forms seen in other inscriptions from Sippara.† An inscription of Narām-Sin, son of Sargon, found by M. T. Fresnel at Babylon (near the Nil canal), and afterwards lost in the Tigris, seemed, judging from the copy published in W.A.I. I, pl. 3, No. VII, to have been written in the same style. This inscription, which is in Semitic Babylonian, is as follows: "Narām-Sin, king of the four regions, . . . of . . . rag and Makan"). (George Smith: "conqueror of Apirak and Magan.")

One of the most interesting of the inscribed objects of minor importance was an oblong object, the greater part of which was of a dark-green stone, rather flat, rounded at the broader end, and having also the corners rounded off. It tapers gradually from the broader

* Another early cylinder in the Museum at New York, described by M. J. Ménant in the *Gazette des Beaux-Arts*, gives us the similarly-formed name of "Bin-gani, the king, the son of the king,"—perhaps of the same dynasty.

† With regard to the word , the author was at first inclined to transcribe the characters composing it by the late Babylonian , *lugal-la*, regarding the  as a turned . This, however, is, after all, hardly likely, and it is, perhaps, better to transcribe, with M. Ménant, this latter character by  (in Assyrian ). If this be correct, *gallaḡ* shows the fuller form of the root *gala*, in Akkadian "great," the word *lugala* meaning "great man." There is also another explanation, however, possible, and that is, that the word "king" () being repeated twice, has another meaning in the first case, and the character  must be regarded as indicating a different phonetic complement, and therefore a different word. In W.A.I. II, 48, l. 40, *ab*, we have the old Babylonian form of the character for king given twice, with the pronunciation of *Dadru(m)*, explained as "SARGON (*Sargina*), king of justice, pronouncer of justice, pronouncer of happiness." It is possible, therefore, that, as the character  has also the value of *ruḡ* (*ruḡ*), this is the value to be used here. The transcription would in this case be "*Sar-ga-ni Dad-ru(ḡ)*, *lugal A-ga-de (ki)*," &c. Whether this latter explanation be the correct one or not, that the surname of *Dadru(m)* was applied to Sargon of Agade is clear from the passage here quoted.

end, and is fixed into an ornamental socket of bronze, engraved or cast in the form of a ram's head, the eyes of which were inlaid with some white composition, the nose terminating in a small ring, from which something had formerly hung. Close to the bronze part, on one of the broader surfaces, are six lines of inscription, in two columns, of which the following is a translation :—

“To Samas, king of heaven and earth, [his] king, Tugulti-Mer king of Hâna, son of Ilu-šaba, for the [safety] of his land, and his (own) protection, he has given (this instrument).”

This monument is most interesting, as it shows the renown of the shrine of Samas at Sippara,—a renown so great that the king of Hâna, near Karkemish, thought it of some use to make a present to the temple to gain the favour of the god there enshrined. The author pointed out also, that, as shown by such names as Ilu-bi'di or Iau-bi'di, the distinctly Semitic names Tugulti-Mer* and Ilu-šaba proved that the language of the country did not differ materially from Assyrian. As the inscription is written in the Assyrian style, with a few archaic forms, it is probable that it was carved by Assyrian engravers, and the monument therefore belongs, most likely, to the reign of Shalmaneser, king of Assyria, about 850 B.C.

Another most interesting monument is a lion's head carved in white limestone, originally exceedingly hard, but now changed to chalk by the action of fire. This work of art, the execution of which was most vigorous, was probably originally intended for an ornament for a chair or similar piece of furniture. The mouth, which was open threateningly, showed the well-formed teeth. Above the upper lip were, on each side, five curved sunken grooves, which were formerly inlaid with some material, probably to enable the long feelers or whiskers to be inserted. Wavy grooves for inlaying were also to be seen above the nose. The eyes were inlaid, and the holes for the insertion of the long hairs forming the eyebrows still remained. In the middle of the forehead there had originally been inserted the little winged figure emblematic of the god Assur. Round the rim of the neck is the following inscription in Assyrian characters :—

“Sennacherib, king of multitudes Esarhaddon his son”

The date of this fine specimen of Assyrian workmanship is there-

* It is uncertain whether we ought to read *me-ir* or *me-ni*, but the characters lend themselves better to the former. *Mer* is evidently the same as *Me-ru*, found on the case-tablets, the Akkadian name of Rimmon.

fore about 685 B.C., and is a memorial of the conquest of Babylonia by Sennacherib, who seems, judging from the above inscription, to have set his son Esarhaddon on the throne of Babylonia in his own lifetime.

The author, touching on two or three other specimens of late art (among which was a beautifully-carved calf's head in ivory, also, most likely, of Assyrian workmanship), spoke of several fragments of statues, evidently of Samas, the sun-god, and his attendant deities. These figures had the peculiarity of being dressed in long robes of some material having long wavy hair. This material was probably goatskin, which, as was known from the bilingual texts, was regarded as a kind of sacred material. These robes seem to have been made by sewing together long stripes of goatskin in such a way that, when put on, the effect was that of a garment flounced all over. Almost all the divine personages represented on the cylinder-seals of the earlier period were dressed in a similar robe, and it was one of the distinguishing marks of a god or goddess.

An illustration of this style of art was given in one of the plates prepared for publication in the *Transactions*. It was a small seated figure, the head and shoulders lost, holding in the right hand, against the breast, a cup. The left hand and arm were visible inside the goatskin covering, which seemed to be held in its position by the wearer, the robe being evidently rather stiff.

As the author had remarked when Mr. Rassam's most excellent paper on his discoveries was discussed in March last, there was a difference between the art of Sippara and that of Lagaš (Tel-lo). The former was more careless, and wanted, in many cases, the truth to nature which the latter possessed. The Sipparite sculptor, however, was often, doubtless, hampered by the unsuitable shape of the material which he had to work upon.

Between the earlier and the later art there was a marked difference. Thick-set figures took the place of the early slim and elegant forms; but the later style, though not so beautiful, certainly possessed more vigour. Yet the later art was affected by the earlier, and perhaps, indeed, sprang from it. The distinction, however, all lies in difference of race. Akkadian art was, like the people themselves, polished, refined, and graceful. The art of the Semitic race, into which they seem afterwards to have merged, had that character of power which was also the principal characteristic of the people themselves.

Remarks were added by Mr. H. Rassam and the President.

The following Communication has been received from the
 Rev. Henry C. Laugel —

The cylinder exhibited at the Meeting held 5th December, 1882, is of opaque material, about one inch in length and half an inch in diameter, rolled through the middle lengthways, as is usual. It was acquired by me about the middle of January of the present year, from a more experienced of Damascus, who told me that he obtained it from a person who came from one of the villages situated in the northern parts of the Lebanon.

The figures, which are not cut deeply in the stone, represent a male figure with a long beard having a kind of sun-disk head-gear, and dressed in a long robe, standing between two lions, which he holds out in each hand, apparently having seized them by the mane.



Behind one of the lions is an object the upper portion of which is surrounded with a series of rays terminating in round knobs. This gives to the figure, at first sight, the appearance of a tree, but what I take to be two hands and arms are represented, and therefore I identify it with a Phœnician idol, called in Hebrew characters **𐤁𐤏𐤋 𐤁𐤏𐤋**—the Baal of Aphaka. Above, and slightly to one side of this inscription, is the crescent moon.

We have here then the tutelar deity of Aphaka, a city of the Lebanon, well known in ancient times on account of its sacred shrine. Cinyras,* the father of Adonis, was considered to have been the builder of its famous and evil-renowned temple, where the most lascivious rites were practised in honour of Adonis. He, it seems, is nothing more than the Baal of the Old Testament, who often assumes names after certain localities where he was adored as the tutelar deity, or where he had a well-known and revered shrine, as, for instance, the Baal of Ekron, or Hermon, or Zor, *i.e.*, Tyre.

The Phœnicians, as well as the Canaanites,—the ancient inhabitants of Palestine,—considered this deity as representing the male and female principle conjoined. Baal represented by the sun the active or creative power, and Baalti represented by the moon the passive or preserving power in nature. This idea will explain the

* Lucian, "De Syr. Dix," § 9.

half-moon being placed above the tree-like idol, and the latter being adorned with the rays of the sun as together representing the one deity—the Baal of Aphaka.

The word בל is contracted from the complete form בעל, and was already in use at the time of Isaiah (xlii, 1) and Jeremiah (1, 2). The LXX uses Βεελ very often instead of Βάαλ, whereas the Babylonian Bel is always written Βήλ or Βήλος.

Thanks were returned for these communications.

NOTE.—A friend has kindly suggested to me that the inscription may be read as בלאתן, i.e., בל איתן, ὁ βελιτανῶς, or ὁ βήλος ὁ ἀρχαῖον. The word איתן happens to be written twice in the Bible without י, viz., Job, xxxiii, 19, and Micah, vi, 2.

I cannot help thinking that Mr. Reichardt is wrong in supposing that the two pendant ornaments from the tree are arms and hands; they are simply the fruit so commonly represented in this position on cylinders. The "idol" itself appears to me to be nothing more than the "sacred tree," of which various forms have come down to us upon the ancient Babylonian and Assyrian seals.—W. H. RYLANDS.

The following communication, referring to the Cuneiform Tablets of Kappadokia, has been received from Professor Sayce:—

The number of Kappadokian cuneiform tablets, the discovery of which we owe to the sagacity of Mr. Pinches, has been increased by five others, more or less perfect, which Mr. W. M. Ramsay purchased last year at Kaisariyeh. They not only indicate the locality of the library to which they belong, but considerably improve our chances of deciphering the language in which they are written. The characters in which they are inscribed are, unfortunately, not always easy to read; they are derived from one of the later Babylonian running hands of the age of Nebuchadnezzar, but the forms assumed by some of them are very peculiar. I have gone over two of the texts with Mr. Pinches, and though in a few cases we differ as to the form or value of a character, our readings on the whole are the same. Confidence may therefore be put in what is guaranteed by so practised an eye as that of Mr. Pinches.

Mr. Pinches first noticed that one of the texts seems to be in Assyrian. At all events, it contains the specifically Assyrian words *niskul*, "we weighed;" *ina*, "in;" and *ana*, "for." I naturally thought therefore that the whole text was in the Assyrian language. But I soon found that the nouns were apparently not only not Assyrian, but not Semitic. As the tablet appears to be a record of the expenses of a temple, we may conclude that Assyrian was the official language of the high priest, but that the names of the objects he registered, when not expressed by ideographs, were not translated into the foreign tongue. We may compare the *computi* of mediæval corporations in which words like "quar" ("quarry"), with the French article *le* prefixed, are freely inserted in the midst of official Latin.

All attempts at deciphering the new language which these Kappadokian tablets have brought to light must start from the text I have just referred to, and I will therefore give my copy of it here, transliterated and, where possible, translated. The tablet is of red clay, and is unfortunately broken:—

R. I. OBERSE.

1. V ma-na VI SUSSANA DHU
5 *manehs* 6 (*and*) *one-third shekels*
2. AN-NA i-na a-be-im
of lead in
3. ni-is-ku-ul V BAR DHU
we weighed (paid); 5 (and) a half shekels
4. AN-NA i-na a-ma-as
of lead in
5. ni-is-ku-ul XIV BAR DHU AN-NA
we weighed; 14 (and) a half shekels of lead
6. i-na na-khu-ur ni-is-ku-(ul)
in we weighed;
7. III DHU AN-NA lu-ši-im
3 *shekels of lead unworked (?)*
8. ni-is-ku-ul III DHU (AN-NA)
we weighed; 3 shekels of lead
9. ni - ri - im ¶ ni - is - ku - (ul)
worked (?) we weighed.

[Lacuna.]

REVERSE.

1. AN-NA
 lead
2. a-na ga-di(?) - im Y
 for
3. ni - is - ku - ul Y VI pir DHU
 we weighed; 6 (and) a quarter (?) shekels
4. AN - NA BIT* am-ri-im
 of lead of the house
5. ni-is-ku-ul v BAR DHU AN - NA
 we weighed; 5 (and) a half shekels of lead
6. i-na ga-at um-ma
 at interest (?) in all (?)
7. ni - khi - ma (?) Y sak ni el ki
 we received (?)
8. SANIBI ma - na ➤ IV DHU
 two-thirds of a maneh and 4 shekels
9. AN-NA i-na
 of lead in
10. ša-sak-ki-im ni-is-ku-ul
 *we weighed.*

ON THE EDGE.

1. (. . . ma-) na IV SANIBI DHU AN-NA
 *manehs, 4 $\frac{2}{3}$ shekels of lead*
2. (i-na) ga ni - is - ku - ul
 in we weighed.



Here an upright wedge will be observed to be sometimes used as a divider between words. We meet with it on other Kappadokian tablets. The termination of the words *abeim*, *lušim*, *nirim*, *gadim*, *amrim* and *sasakkim* should also be noticed; we find the same terminations in the two proper names of the Paris tablet, *Rišim* or *Turrišim*, and *Batrim*, as well as in the name of the Kilikian king *Pikhirim* mentioned by Shalmaneser. *Sak-ni-el-ki* may "signify

* Or GAN, "enclosure."

"in all," and *ni-khi-ma* (?) is possibly the *ni-khi-ma* of R. II, line 7.*
Gat and *umma* both occur on other tablets.

The second text is quite perfect, and is written in minute but well-cut characters on a small tablet of flesh-coloured clay. This text is in Kappadokian throughout, and consequently but little of it can be deciphered. It runs thus:—

R. II. OBVERSE.

1. XIII ban (?)† DHU D.P. UT a šu me ga
Thirteen (and) a half (?) shekels of silver
2. a-na lu‡ lib-bu-ul-ma
which
3. VA zu§ ta akh zi me ¶ khi ni
and
4. i - khi - ma tur - ga ga - at
has given (?)
5. qa me ur ir ku um-ma
6. a-na ša lal la (?) ar
7. e khi  ma XV DHU D.P. UT
8. as - šu || - ul ¶ a - din (?) - a - ta
9. XV DHU ¶ a - na ša - ki - ma
10. i - a - khi ¶ šu - ku - ul
11. XX ma - na SAK ba ni dub
20 standard manehs
12. ga  mis ša i na |
13. pi - ikh šu ša na ¶ a - ta - khi na - ma - ni
14. i - li - ga - ga


REVERSE.

1. um - ma a - ri (?) ¶ i - khi - ma
2. a - na ma - nu ** (?) - ki a - ri (?)

* I have distinguished the tablets by the capital letters R, P, and L; R signifying those which have been brought to England by Mr. Ramsay, P the Paris tablet now in the Louvre, and L the tablet now in the British Museum, which led to the discovery of the Kappadokian language. The Roman numerals attached to the letter R denote the tablets purchased by Mr. Ramsay in the order in which they are referred to in this communication.


† Mr. Pinches identifies the character with *lum*.

‡ Pinches: *ku*.

§ Pinches: .

|| Pinches: *ku*.

¶ .

**  Perhaps *tar*.

3. ku - ku - zi a - ri (?) ki na - ra - am
4. VA AN UT tab - ba - i ki - ga - ma
and the sun-god
5. a - na ma - nu (?) - ki a - ri (?) ki - ga - ma
6. XXXIII ma - na SAK i - li - ga
7. ni - khi - ma 𐎶 a - na ku 𐎶 bir (?) ga . .
8. a - na BIT a - bu - ša - ki
9. i a - ri (?) e - mu - ki
10. a - ru 𐎶 ma 𐎶 SAK - a - ta
11. khu (?) - ki . ma 𐎶 a - na SAK
12. . . I BAR ma - na - ta D.P. UT
for . . I and a half manehs of silver.

EDGE.

1. za - din (?) - a - ta D.P. UT VA . . .
for the offerings of silver and . . .
2. ša - ki - ma 𐎶 i - a - khi 𐎶<<
3. a khir ša khu šu ni
4. li bir (?) nu (?)

We gather from the inscription (L) first brought to light by Mr. Pinches, that *-ma* is a verbal suffix denoting the third person, and *-ta* the termination of a case, while *-a* is the plural ending. The same inscription also makes it pretty clear that *ana* must be the relative pronoun. *Umma* occurs several times in these texts, and *nama* (L, Obv. 3) seems to mean "young." It is found again in a fragment (R iii) obtained at Kaisariyeh by Mr. Ramsay, where it is attached to the ideograph of "sheep," followed by the plural suffix *-a*. The fragment also contains the word *za-din* (?). It reads:—

OBVERSE.

- | | |
|--|--|
| 1. XII um . . . | 5. a-khi šu nu (?) khi ra . . . |
| 2. . . . BAR na - ma . . .
... (and) a half young . . . | 6. D.P. UT ki ba . . .
<i>silver</i> |
| 3. II (?) LU-a za - din (?) . . .
2 (?) <i>sheep a gift</i> . . . | 7. II 𐎶 ma - na . . .
2 (and) <i>five-sixths manehs</i> . . . |
| 4. VII LU-a na-ma um (?) . . .
7 <i>young sheep</i> | 8. gur - ma gap - pi . . . |

REVERSE.

1. za - ba - gi a - na
the *which*

The rest is too mutilated to be worth transcribing.

A more complete tablet (R iv) brought home by Mr. Ramsay begins on the reverse with the word *za-din* (?). The obverse is unfortunately for the most part gone, only the ends of the first eight lines remaining. At the end of line 4 we find (*a*)-*pi-khi-su*, and at the end of line 5, *šu-nu* (?) *ša ma-na*. The last four lines read:—



10. lib - bu - ul ¶ a - na - tim
11. ni ¶ ni - khab - ba - at
12. .. šu ni — xx ma - na
13. D.P. UT ¶ šu - un - ga makh (?) am (?)

REVERSE.

1. za - din (?) ir - gal ¶ im - khu - ur
2. um - ma ša ma ba
3. II SUSSANA ma - na D.P. UT
4. lib - bu - la ba vâ e du um
5. ša vâ EN - NAM ¶ dub - bu - um
6. ša ga me ir ¶ a - pi - khi - šu
7. ma - ga - ri - im ¶ i - ba - ka
8. a - ma la (?) ut me šu
9. ga - ru - um za - din (?) ir - gal |
10. hu - ši - ir šu ¶ a - pi - pi |
11. a - me - ša - am ¶ i - ri - tim
12. a - ku (?) - hu ir ¶ be - lu - kak

EDGE.

..... am (?) ma - na šu - nu

The last of Ramsay's tablets (R v) is a large broken one of light-coloured clay. Its mutilated condition allows us to pick out a word only here and there. Thus on the obverse we have *um*-(*ma*) (l. 1), iii *ma-na* (l. 3), *DHU-ta a-na* (l. 7), *i-na*   (l. 8), *a-sir* (l. 10), (*ma*)-*na* D.P. UT *is-ba-a* (l. 11). On the reverse we find *na-ma a-bat-at ga-ri-im* (l. 4), *i-khi-ma* (l. 8), xx *a-na* v *DHU* D.P. UT (l. 9), (*ga*)-*ri-im si-ip* (l. 12), *a-pi-gi* (ll. 7 and 15), *šu-ul-mu* (l. 16).

The following is a transcription of the Paris tablet (P), with the corrections made by Mr. Pinches in his published copy of it after a personal examination of the original :—

OBVERSE.

1. a - khar AN UT a - na
2. tur - ri - ši - im NIS TAB ma - nu - ba - an
3. khab - ba - at - ni a - khi - ma ba sa sur
4. um - ma a - khar AN UT - ma
5. I ma - na XI DHU D.P. (UT)
6. ri - ik - za - am hu su a dhu u
7. ku - u - gi (?) i - li - ga
8. ri - ik - zi - im
9. na - akh (?) ri - ik - za - am
10. ma - nu (?) SAK ša šu me a be a
11. a - khi na - ma dub
12. um - ma i - ri - šu um - ma

REVERSE.

1. ta - khi EN - NAM
2. a - na a - pi - am
3. a - ni a bi (?)
4. qi (?) NIS dub - bi ni šu (?)
5. NIS TAB gal a - khi - ni a - khi - ma
6. 𐎶 ba - at - ri - im
7. ša a sur khab bu khi ni
8. ni - khi - in
9. 𐎶 a - sur - gal
10. NIS TAB lal di ip
11. 𐎶 dan - a - sir
12. NIS TAB a - sur is - ta
13. gal

Akhar may be the same as *akhir* on the edge of the small tablet from Kaisariyeh. At all events, it seems to mean "a deposit," the text relating to some sum of money which "Turrišim the companion" had given into the keeping of the sun-god. I infer from this that the library from which the tablets have come formed part of the temple of the sun-god, and that this accounts for the character of them. NIS TAB is a compound ideograph signifying "companion," and in

lines 10 and 12 of the Reverse it seems to be used of women. NIS *dubbi* in line 4 may be "scribe," while EN-NAM is "governor." *Umma*, it will be noticed, is always used where the contents of a tablet are summed up, or a paragraph commences, so that it must mean something like "now," "in fine." That the final *ni* of *khabbat-ni* must be the suffix of the accusative is clear from the expression *akhi-ni akhi-ma* in Rev. 5, where the verb is used with a substantive of cognate meaning, while *akhi* stands alone in Obv. 11. The same suffix is found in *nama-ni*, "a child," R ii, Obv. 13. Here it is followed by *iliga-ga*, though *iliga* occurs in Rev. 6, as well as in the Obverse of P 7.

Another suffix is *-ki*, which is found in *manu* (?) *ki* by the side of *manu* (?), and I have already spoken of the nominal *-ta* and the verbal *-ma*. Possibly we have prefixes in *ni-khabbat* in R iv, Obv. 11, and *ma-garim*, R iv, Rev. 7. At any rate, *i* seems to be a prefix in *i-ari* (?), R ii, Rev. 9; and *i-akhi* or *yakhi* in R ii, Obv. 10, and Edge 2, is evidently the same word as *akhi*. Perhaps, however, we have here only a difference of pronunciation, the more correct form being *yakhi*, which has produced *akhi* on the one side, and *ikhi* on the other.

Just as we found that non-Assyrian words were introduced into our first text, the framework of which was nevertheless Assyrian, so, on the other hand, we find Assyrian technical terms introduced as loan-words into non-Assyrian texts. Thus, if Mr. Pinches is right, we should have *anaku* ("13½ shekels of silver Asumega has entrusted to me"), and *askul* in R ii, Obv. 2, 8; and, in any case, *sukul* in line 10 is the Assyrian word for "payment." *Ina*, however, two lines further on, cannot be the Assyrian preposition, since it ends a sentence. The same indication of Assyrian influence is to be discovered in the name of the Assyrian god Assur (P 7, 9, 12 Rev.);—indeed, one of the women mentioned in the Paris tablet bears the Assyrian name of Assur-rabu;—as well as in the use of the Assyrian mode of writing.

Peculiarities in the Kappadokian system of cuneiform are the dividing wedge to which I have already referred, the horizontal lines which are drawn between each line of writing, and the upright line or bar at the end of a sentence. The last two peculiarities are also found in the rude cuneiform inscription discovered near Amasia, and now at Kaisariyeh (about which see the *Proceedings* for Dec. 5, 1882), as well as in the Hittite inscriptions.

P.S.—Further study of a rubbing of the inscription from the neighbourhood of Amasia, referred to above, has enabled me to improve my reading of it. It runs as follows :—

1. SI D.P. D.P. Tar-mes-a-me (?) -ti-si SAR
Before Tar-mes-ametis the king
2. MAT Gu - za - na * si me qa
of the land of Gozan sitting (?)
3. me - li AL Ka - an - ab
within (?) the city of Kanab
4. UN ar - te - e - pal
the prisoners (?)
5. e - ri - me |
came (?).

The last two lines, however, may be in the singular, since only one captive is represented in the sculpture as being touched by the monarch's spear, and so signify "the prisoner came," or "knelt."

The following description has been kindly furnished to me by Mr. John Holmes, of Leeds, to whom also I am indebted for a knowledge of the stone which is now preserved in the Museum of the Leeds Philosophical Society.

It was given by the late Sheik of the Samaritans at Nablus to the Rev. Joseph Hammond some fifteen or twenty years ago, with a view of its safe preservation in England. It is of hard alabaster or limestone, some portion being decayed with age. The height is 16 inches, the width 14 inches, and the thickness $2\frac{1}{4}$ inches.—W. H. RYLANDS.

QUEENS' COLLEGE, CAMBRIDGE,
8 October, 1883.

MY DEAR SIR,

I have examined the Samaritan tablet of which Mr. Holmes sent you an impression. It is very similar to one described years ago by Professor Roediger in the *Hall. Allgem. Literatur-Zeitung*, 1845, no. 231, p. 658, and again, from fresh copies, by Blau and Rosen in the *Z. d. D. M. G.*, 1859, Bd xiii, p. 275, and 1860, Bd xiv, p. 621.

Both tablets exhibit the decalogue, in an abbreviated form, and were intended to be set up in some Samaritan synagogue. In the slab at Leeds several lines are wanting at the beginning. What is legible, from line 2 onwards, may be read and supplemented thus:—

(2) [כבוד . את . אביך . ואת . אִמְךָ : לא תרצה:]

(3) [לא . תנאף : לא . תגנב:]

(4) [לא . תענה . ברעך . עד . שקר:]

(5) [לא . תחמד . בית . רֵעֶךָ:]

(6) [לא . תחמד . אשת . רֵעֶךָ:]

(7) [ובנית . שם] מזבח . ליהודה . אלהיך:]

(8) וכתבת . על . האבנים . את . כל . דברי .

(9) התורה . הזאת . באר . הישב :

(10) [תורה . צוה . לנו . משה . מורשה . קהלת . יעקב:]

(2) *Honour thy father and thy mother. Thou shalt do no murder.*

(3) *Thou shalt not commit adultery. Thou shalt not steal.*

(4) *Thou shalt not bear false witness against thy neighbour.*

(5) *Thou shalt not covet the house of thy neighbour.*

(6) *Thou shalt not covet the wife of thy neighbour.*

[Exod. xx. 8-17.]

(7) *And thou shalt build there an altar unto Jehovah thy God.*

(8) *And thou shalt write upon the stones all the words of this law very plainly.*

[Deut. xxvii. 5, 8.]

(10) *Moses commanded unto us a law, an inheritance for the assembly of Jacob.*

[Deut. xxxiii. 4.]

Of the last line nothing is legible but the letters **ה . לנו . משה**, and I did not at once remember the passage, but Dr. Schiller-Szinessy recognised it instantly.

It is difficult to say what the age of such a monument may be, but it is not improbably from 300 to 400 years old, perhaps even older.

Yours very truly,

WM WRIGHT.

QUEENS' COLLEGE, CAMBRIDGE,
10 November, 1883.

The accompanying photograph, which has reached me from the East, represents a group of busts and inscriptions found at Palmyra. They are all of the funereal class.

1. The upper inscription on the right I read thus:—

חבל אלהשא	<i>Alas! Alāhshā</i>
רבה בר מקימו	<i>the elder, son of Muḳīm,</i>
לבדא אלהשא	<i>to Baidā, (son of) Alāhshā,</i>
צעדי	<i>(son of) Ṣa'dī.</i>

The only letter which is at all doubtful is the first in the third line. If I am right in taking it for a **ל**, the stone was set up by one Alāhshā, called for distinction's sake "the elder," son of Muḳīm, in commemoration of his grandfather Baidā, son of Alāhshā, son of Ṣa'dī. This inscription must be closely connected with no. 70 in De Vogüé's *Syrie Centrale, Inscriptions Sémitiques*, where M., son of B., son of A., son of Ṣ., is mentioned (pp. 50, 51). As to the position of **חבל** at the beginning, compare the inscription published by Sachau in the *Z. d. D. M. G.*, Bd xxxv., p. 746.

2. The next inscription to the left is the tombstone of a lady of the same family. It appears to be entire, though the name of the deceased is not given. I read:—

ארת מקימו	<i>The wife of Muḳīm,</i>
בר אלהשא	<i>son of Alāhshā,</i>
בר מקימו	<i>son of Muḳīm,</i>
צעדי	<i>son of Ṣa'dī.</i>

ארת stands by assimilation for **ארתת**, as in Syriac MSS. we sometimes find **ܐܪܬܬ** for **ܐܪܬܬܬ**.

3. Of the third inscription to the left I can only make out a letter here and there. The stone seems to be a good deal injured, and it is not well placed for being photographed with the rest.

4. From the head in the centre the inscription has been broken away.

5. The bust on the right has a faint inscription, which I cannot fully decipher. I see the name of **זבדא**, *Zabdā*, in the second line.

6. The large bilingual inscription is unfortunately much injured. Of the Palmyrene portion I can only read, in the first line, the name of *Julius Aurelius*, יוליס אורליס, whose native appellation of אַוּטְדַּאשִׁי (if I have read it rightly) is obscure; and in the second line the words קברא דנה, *this tomb*. Observe the dotted ָ in both words. The Greek portion enables us to say that the monument was restored by the said Julius Aurelius אַוּטְדַּאשִׁי and his brother Julius Hermeias, at their own expense, for themselves, their children, and their grandchildren, as well as for the children of their brother Maēnas (מענני?), in the month of Lōos, A. Gr. 548 (A.D. 237). The spelling *ρειμή* for *τιμή* is usual in inscriptions from this district. What is legible to me I transcribe, separating the words.

..... KOINΩNON ...
 TO EN TW ANA ...
 Ε TOΥ ΜΝΗΜΕΙΟ[Υ]
 ... Ν ΙΟΥΛΙΟΝ ΕΡΜΕΙΑΝ Α-
 [Δ]ΕΛΦΟΝ ΑΥΤΟΥ Ο ΑΜΦΟ-
 ΤΕΡΟΙ ΟΙΚΟΔΟΜΗCΑΝΤΕC
 ΑΝΕΝΕΩCΑΝ ΕΞ ΙΔΙΩΝ ΕΑΥ-
 ΤΟΙC ΚΑΙ ΥΙΟΙC ΚΑΙ ΥΙΩΝΟΙC
 ΚΑΙ ΕΙC ΤΕΙΜΗΝ ΥΙΩΝ ΜΑΕ-
 ΝΑ ΑΔΕΛΦΟΥ ΑΥΤΩΝ ΜΗ-
 ΝΙ ΛΩΩ ΤΟΥ ΗΜΦ ΕΤΟΥC.

WM WRIGHT.

A beautiful Palmyrene monument is in the possession of Mr. Vassif Arthur Clician, of 46 Portland Place. It is sepulchral, and the accompanying inscription reads thus:—

אַקְמָא	<i>Aḳmē</i>
בִּרְת	<i>daughter of</i>
חַבְזִי	<i>Habbāzī.</i>
חַבֵּל	<i>Hḅl.</i>

Aḳme is the Greek name Ἀκμή. The pronunciation of the father's name is uncertain. The word חַבֵּל has already been treated of in our Journal.

The above inscription has been reproduced from a paper impression by Professor Sachau, of Berlin, in the *Z. d. D. M. G.*, Bd xxxv., p. 736. The monument was then "in the possession of an Arab of Palmyra," where Professor Sachau saw it and took the impression. See also the remarks of Professor Noeldeke in the *Z. d. D. M. G.*, Bd xxxvi., p. 665.

I may add that one of Professor Sachau's inscriptions from Palmyra, *Z. d. D. M. G.*, Bd. xxxv., p. 737, exactly confirms my reading of the South Shields Bilingual. It runs thus :—

שלמת	<i>Shālmath</i>
בת	<i>the freed-</i>
חרי	<i>woman of</i>
בגור	<i>Bagoraz (?)</i> .
חבל	<i>Hbl.</i>

Professor Sachau has produced evidence from a Syriac Book of Laws that **ܠܒܝܬܐ** was used in the sense of *libertus*.

WM WRIGHT.

QUEENS' COLLEGE, CAMBRIDGE,
27 October, 1883.

N.B.—The plates of these monuments will be issued with the next part of the *Proceedings*.—W.H.R.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 4th, 1883, at 8 p.m., when the following papers will be read :—

I. H. RASSAM :—"Biblical Nationalities in their primitiveness, and as they exist at present."

II. DR. J. PETERS :—"The Babylonian Origin of the Phœnician Alphabet."

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

FOURTEENTH SESSION, 1883-84.

Second Meeting, 4th December, 1883.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered
to be returned to the Donors :—

From the Geological Society :—The Quarterly Journal. Vol.
XXXIX. Part 4. No. 156. 8vo. London. November 1,
1883.

List of Members. November 1, 1883.

From the Royal Geographical Society :—The Proceedings and
Monthly Record of Geography. Vol. V. No. 11. 8vo.
London. November, 1883.

From the Royal Institute of British Architects :—The Proceedings.
Session 1883-4. Nos. 2 and 3. 4to.

From the Philosophical Society of Glasgow :—The Proceedings.
Vol. XIV. 8vo. Glasgow. 1882-3.

From the Société Royale des Antiquaires du Nord :—Mémoires.
Nouvelle Série. 8vo. 1882-3, 1884.

From Arthur Cates (*in continuation*) :—Bibliotheca Orientalis.
By Ch. Friederici. Sixth Year, 1881. Seventh Year, 1882. 8vo.

[No. XLII.]

From George Bertin :—*Notice des Principaux Monuments exposés dans les galeries provisoire du Musée d'antiquités égyptiennes de S. A. le Khédive à Boulaq.* Par Auguste Mariette-Bey. 8vo. Le Caire. 1874. Sixth edition.

From the Author :—*Suggestions on the Voice Formation of the Semitic Verb : a Comparative and Critical Study.* 8vo. London. 1883. By Geo. Bertin.

Reprinted from the *Journal of the Royal Asiatic Society.*
Vol. XV. Part 4.

From the Author :—*Zur Frage nach der Aussprache der Zischlaute im Babylonisch-Assyrischen.* Von Eb. Schrader.

Reprinted from *Zeitschr. f. Keilschriftforschung.*

From the Author :—*Sceaux et cachets Israélite Phéniciens et Syriens, etc.* Par Charles Clermont-Ganneau. 8vo. Paris. 1883.

Reprinted from the *Journal Asiatique.*

The following were elected Members of the Society, having been nominated on 6th November :—

Mrs. Griffiths, Hearne House, Swansea.

William Harry Turton (Lieut. R.E.), F.R.G.S., Devonian, Lordship Lane, S.E.

Rev. Frederick Gardiner, D.D., Professor, Berkeley Divinity School, Middletown, Conn., U.S.A.

Rev. William Hayes Ward, D.D., 251, Broadway, New York, U.S.A.

Oscar von Lemm, Ph.D., Petersburg.

Miss Nicholl, Llantwit Major, Cowbridge, Glamorganshire.

To be added to the List of Subscribers :—

The Public Library, Toronto, Canada.

The following were nominated for election at the next Meeting on January 8th, 1884 :—

Henry E. Davis, 28, Leinster Square, W.

Rev. Peter Z. Easton, 33, Wilhelmstrasse, Berlin.

George Henry Gibbs, 7, Albion Grove, Stoke Newington, N.

Rev. Isidore Harris, 192, Portsdown Road, W.

George A. Moore, 418, California Street, San Francisco.

Dr. L. Oberziner, Via S. Vigilio, No. 5, Trent, Tyrol, Austria.

Rev. Henry Major Stephenson, M.A., Head Master, St. Peter's School, York.

George Thorpe, Nelson House, Stoke Newington Road, N.

Mr. H. Rassam read a paper entitled "Biblical Nationalities Past and Present."

This was an endeavour to give a common-sense account of the various nationalities as they formerly existed, and as they at present survive, together with other information gleaned from different sources relating to them.

It was pointed out that the only one mentioned in the Old Testament which has up to the present time retained their nation and power were the Persians; and that the only tribal or national name that had been kept was the Jew; all others had been brought under the common sway of the Turk, known in history by the name of Tartars or Scythians.

Mr. Rassam stated that now more than nine-tenths of the population of Turkey and Persia are a mixture of Christians, Jews, and non-descript sects, not having any very exact idea of their own belief. These latter were the Guebres or ancient Parsees, Sabians who are commonly known as Christians of St. John, Ansarees, Droozes, Yesidis, or devil-worshippers, and Shabbaks, none of which retained any of the old idol worship.

After having lightly touched on the history of the foundation of the Assyrian and Chaldean nations, and described the various palaces and temples discovered during the various excavations, Mr. Rassam attempted to fix the site of the towns Calah, Resen, Rahaboth, &c., &c. A description of the ruins of Babylon was also given, with some account of the ancient history and supposed extent of the city.

The condition of the people and country in ancient times having been disposed of, Mr. Rassam gave an account of the religions and sects at the present time inhabiting Mesopotamia, particularly the Christian communities. These, it was stated, were divided into four different sects, having, it was considered, the same Chaldean or Assyrian origin, but who are now styled Chaldeans, Nestorians, Chaldean Catholics, Syrian Jacobites, and Syrian Catholics. The various peculiarities of their forms of worship and belief were described and discussed, and Mr. Rassam finished his communication with some remarks on the prospect of further excavations being carried on in the sites of the buried cities of Assyria and Babylonia.

Remarks were added by Rev. A. Löwy, Rev. H. G. Tomkins, P. le P. Renouf, and W. St. C. Boscawen.

Owing to the lateness of the hour, the paper by Dr. Peters was postponed to a future meeting.

The following Communications have been received:—

DEAR MR. RYLANDS,



In reply to Mr. Pinches in the *Proceedings* of June last, I must state that I still maintain the correctness of my interpretation of the Slave inscription, and that I do not admit his criticism, nor do I agree with his translation.

I shall not now enter into superfluous juridical* explanation, but only consider several philological points.

I translate, with all persons versed in numismatic matters, the words *kaspu qalū* by "coined silver;" it is the proper expression for this idea. His word *qalū* means "to fry," and not "to refine;" refined silver is after all an inadmissible idea in Babylonian antiquity. That money is struck and not engraved or carved, is well known, but now Mr. Pinches seems to ignore that even in England the expression "coin-engraving" may be used. The Greeks used the expression *ἐπίσημον* for coined metal. The meaning is silver with figures on it. It is not a serious grammatical objection, that in this case the word ought to be *qēlū*; at any rate, it ought then to be *qēlū*. Nobody having the slightest idea of a spoken Semitic language will find a peremptory objection in the vocalisation of the guttural *qof*, particularly as the accent of the word is on the last syllable.

I explained the words, "the slave whose members are inscribed to the name" of one of the owners by a sort of personal tenancy. That *saṭar* is to write, was found by Hincks long ago, and Mr. Pinches need not to point it out to me. "Inscribed to his name" means "to his person," and is, I think, certainly a better expression than the strange branding of the hand which Mr. Pinches has originated. It would be a quite useless cruelty to brand a slave on this member. The meaning of "branding" has never been expressed by "writing," there was a special term for it.

* It is of course useless: nobody would make a deed of sale on the provision that the next morning after the sale he might be deprived of his property, not only by the seller himself, but by one of his kinsmen, and for the simple reason that the object bought is marked with the seller's name. Moreover, the Babylonian laws of eviction are pretty well known to us, and are in contradiction to such an idea. In our case the rescission can only be required by the *buyer* on account of a redhibitory defect.

Mr. Pinches (p. 104) neglects entirely in his translation the word *seru*, which, since the publication of my *Grammaire Assyrienne* (2nd ed., p. 9), in 1868, is known to signify "flesh." The second sign is either *duppu*, "tablet," or *sit*, "loin." It was well known to me twenty-five years ago that *sak* and *zaklu* signify "right hand" and "fist." I even derived, ten years ago, from that Babylonian character , the Persian , which has the sound *mu*, because *musti* signifies "fist" in Persian. The passage is difficult; it would be possible to understand not a branding, but a *tattooing*, as is to the present time usual among Eastern nations. The ancient existence of this custom is proved by the severe prohibition of the Mosaic laws, peculiarly in Leviticus xix, 28, of the כתבת קעקע, "the incised writing."

This interpretation, if it should be the real one, would by no means *modify the juridical connection* between the two persons. The fact of the personal tenancy would subsist, and the "writing" would be only the material sign of the slave's attachment to one of the sellers. No Eastern woman could bear on her body the name of a man, unless she became his wife or his mistress.

I do not insist on the real existence of *receipts* in Babylonia, as we have the word *sibir* in a large number of texts where no other sense is possible. The Hebrew word שִׁבַּר has the same signification, as I pointed out years ago. How can Mr. Pinches (p. 153) say that the money "had never been paid," when *his own translation* (p. 104, line 10) proves the contrary?

I cannot accept Mr. Pinches' proposal to consider the idiogram *kū-ut-hiatus*, as the term *silver* followed by the hiatus, in order to pronounce the last syllable, and think that no Assyriologist will admit this explanation; it is much more reasonable to look at it as a compound idiogram which, not written as that for silver, means another thing.

I limit here my observations, which I could easily have extended, and here restrict myself to that simple but highly important remark, that the study of these exceedingly difficult Babylonian law tablets requires an amount of various knowledge, and cannot be definitively explained by mere philological researches only.

Believe me to be, yours most truly,

DR. JULIUS OPPERT.

London, November 3, 1883.

Dr. Oppert, in his criticisms above printed, altogether begs the question. The point is not, whether he agrees with my translation or not. The correctness of the translation is for Assyriologists to determine.







I should like to ask, who else besides himself translates *kaspu kalû* by "coined silver," and why it is the proper expression for the idea? If *kalû* means "to fry," then we must naturally translate the words: *Ša nari-ia . . . ina išāti iḫallû* by "whoever fries my stone-tablet in the fire." What is Dr. Oppert's authority for the "English" expression "coin-engraving?" As to the Greek ἐπίσημον, that says nothing in favour of Dr. Oppert's rendering. With regard to the grammatical objection, we are not dealing with a living language, but with one long dead. The presence of Qoph has not saved *kalû* from becoming *kibû* or *kēbû*.

As *šaṭûru* means "to write," why did Dr. Oppert translate the word by "to be addicted?" With regard to the "strange branding on the hand," this expression does not originate with me, but is the offspring of Dr. Oppert's imagination. On p. 106 of the *Proceedings* for April 3, 1883, I say: "seems to have borne on some part of her body the name," &c., and on p. 153 (June 5), "who is marked." I never mentioned the word "branding" at all.

Dr. Oppert says that I have neglected in my translation the word *šêru*. If he will consult p. 106 of the *Proceedings* for April last, he will see that I have taken even that into consideration. Dr. Oppert seems to forget that the words which he would now translate "flesh," "loin,"* "right hand," he rendered in his former criticism, "flesh," "loin," "arms"; and in his translation he puts, "who by body, loins, and arms is addicted," &c. (*Proceedings* for May, 1883, pp. 122 and 123). I am glad to see, however, that Dr. Oppert does come round a little to my view of the matter, and admits that the slave, instead of being "addicted to the person of Ina-Êsagila-lilbir," may be only "tattooed with his name."

The question was not at all as to the existence of receipts in Babylonia, but as to the correct rendering of the characters, with which Dr. Oppert disagreed.

* If the word (𒌦𒌦𒌦) 𒌦𒌦𒌦 (Bab. 𒌦𒌦𒌦 𒌦𒌦𒌦) is to be translated "loin," then we must render the passage which I have quoted in the *Proceedings* for April last, p. 106: "I bound chains of gold on their loins."

Dr. Oppert says that he "cannot accept" my proposal to consider the ideogram   as the term for silver, followed by the "hiatus." How, then, does Dr. Oppert propose to read the word   in S + 906, *Transactions*, Vol. VI, or such a group as  , which occurs very often in contracts? Assyriologists will *have* to admit this "very strange explanation."

As for the translations of tablets referring, directly or indirectly, to the subject, no one will attempt to deny that they are, like almost every other text, very difficult. Let us therefore confine ourselves to those despised "mere philological researches," and, having found out what the writer of these tablets really said, then discuss the question as to what he really meant, instead of coming to the conclusion that he meant such and such things, and then trying to force the meaning into the document.

THEO. G. PINCHES.

The following Remarks were made by Dr. Birch at the meeting held on the 5th June:—

The object exhibited is a hypocephalus or imperial disk of linen placed under the heads of the mummies in order to maintain the vital warmth. They are either made of layers of linen covered with stucco, or else of papyrus and bronze. (Champollion, "Notice du Musée Charles X," p. 121.)

The linen and plaster ones have figures and inscriptions, generally in black outline on a yellow ground, but in one instance, in yellow outline on a black ground.

These hypocephali appear to have come into use at some period between the XXVIth and XXXth dynasty. None are inscribed with any royal name, so as to fix their date precisely, but the names of the persons for whom they were made, and the coffins of the mummies from which they were taken, seem to point to that period.

The Mormon religion was founded on one of these hypocephali, as will be seen from the publication of Joseph Smith, entitled, "A Pearl of Great Price," in 1851, p. 7, who has figured one of these hypocephali. In the "Archæologia," Vol. XXXVI, p. 163, I have published another, with a full account of the representations and mystical meanings of these disks, and another by M. de Horrack, "Revue Archéologique," 1862, VI, p. 13.

The present hypocephalus, which belongs to Sir H. Bruce Meux, Bart., and is exhibited by his permission, resembles the others in the general arrangement of its figures and inscriptions. It is in linen, and about four inches diameter. The object itself represents the eye of Shu or Horus, which was supposed to preserve the natural warmth of the body till its resurrection. The middle represented the retina of the eye, and the narrow concentric ring between the centre and the edge the iris. Round this runs a hieroglyphic inscription, referring principally to the types of Amen-Ra. It reads, "I am Amen, who is in secret place; I am the accomplished spirit of the even of the sun, going in and coming forth from the accomplished multitudes; I am the great soul whose form is clear; I am coming out of the abyss at will; I have come; I proceed from the eye; I come forth from the abyss of Hades with the sun from the great house, a chief in Heliopolis; I am the spirit coming from the abyss of Hades, placing things for his body going from heaven and the sun to the hidden soul of the mummy; I proceed from the eye."

The middle is divided into two parts; the upper half has above two lines of hieroglyphs, another address to Amen-ra: "Oh, hiding his body, concealing his shape, illuminating the world with his transformations in the abyss, he who gives to keep alive the soul for ever!"—referring to the immortality of the soul. The scenes here are in two divisions; in the upper the deity Nuhab or Nahabka offering a symbolic eye to a deity with human form with hawk's beak, seated on a throne, holding a whip in his left hand. A goddess with disk, with symbolic eye for head, standing holding emblem of life in right hand, and lotus flower in left, behind the mystical cow of the 162nd Chapter, probably Athor facing the four genii of the Hades; then the leaf, lion, and sheep,* mentioned in the 164th Chapter, followed by a pylon surmounted by a ram's head and uræus, having four other rams' heads on each side. Behind the pylon is seated Ra, hawk-headed, facing to the left, wearing solar disk, and a vertical scarabæus behind him. In the 2nd division is the bark of the god Af going to the right; Af is ram-headed and disked, standing under a canopy before which stand Isis and Nephthys wearing their emblems. At the prow is Harsiesis, hawk-headed, wearing the pschent, sounding the depths or piercing the Apophis. Behind the shrine are the four genii of the dead, the last steering.

* "Lion protecting sheep." Pleyte, Chap. Suppl. du Livre des Morts, p. 43.

Above this behind is inscribed the boat of that god. This boat meets another having in front a drapery, on which is seated Harpocrates naked, holding a flower in the right hand and a whip in the left; in the centre of the boat is an ark, in which is a cynocephalus of Thoth, wearing lunar disk, seated facing to the left; another cynocephalus is seated in front of the ark offering a symbolic eye. The boat is steered by a human figure. Behind the boat is a naked female figure, *Nut*, falling to the right, having underneath a scarabæus part of the vignette of the 17th Chapter of the Ritual. Above this is inserted the Osirian "Shainen justified for ever, daughter of Nasnebta," the name and genealogy of the person for whom the hypocephalus was made.

The other half is inverted to this, and also has two divisions.

1. A deity with two heads, crowned with hawks' plumes, disks and horns, holding a symbol of life in his right hand, and a jackal-standard in his left; before and behind are five lines of hieroglyphs, which read: "Oh, great god in his disk, giver of his sun-beams from the abyss of Heliopolis, give them to go in and come out uninterrupted." Then behind him, "protection, life and health behind him for ever!" In the division behind him is a boat with a phoenix, *rekh*, with expanded wings, and five lines of hieroglyphs: "The rams and souls inviolate." This may be connected with the address to the god. In the other compartment is a hawk on the top of a shrine in a boat, addressed on each side by Isis and Nephthys; the hawk represents Osiris. In the compartment beneath is a similar boat, with a horizontal scarabæus called the god "Khepra;" at the right side of the boat is Ra, hawk-headed, wearing a disk, seated facing inwards at the left side of a boat, a cynocephalus emblem of the moon, holding a solar eye. In the compartment beneath is a quadruple ram-headed seated deity wearing the *atf*, having a lunar cynocephalus, wearing the disk of the moon, standing and adoring; on one side a snake in an oval, on the other a snake; on each side five horizontal lines of hieroglyphs. Those on the right read: "Oh, soul engendering his transformation, hiding his body at his births, dissipating, turning back light transformed as the two eyes, transformed as the soul itself or (the body), the mother circumstances, who gives terrors to his adversaries, has come the Osirian Shainen, whose word is correct for ever, from the gate of the not turned away for ever and ever!" On the other side the inscription reads, "Oh, soul, greatest of afflictors, terrible lord,

**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ————— Geographische Inschriften Altaegyptische Denkmaeler.
 Vols. I—III (Brugsch).
 ————— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 2nd series, 1869.
 ————— Altaegyptische Kalender-Inschriften, 1866.
 ————— Tempel-Inschriften, 1862. 2 vols., folio.
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ————— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar and Chrestomathy.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, 6th and 7th Ancient Monarchies.
 ————— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ————— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ————— De Carchemis oppidi Situ et Historia Antiquissimâ.
 8vo. Paris, 1872.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

FOURTEENTH SESSION, 1883-84.

Third Meeting, 8th January, 1884.

[ANNIVERSARY.]

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



The President announced with great regret the decease of François Lenormant, one of the most distinguished of the Honorary Members of the Society.

FRANÇOIS LENORMANT, son of the famous archæologist, Charles Lenormant, was born at Paris 17th January, 1837, and died at Paris 9th December, 1883.

M. Lenormant contributed papers to the Society, and various communications from him referring to the study of the Assyrian language, to which he devoted so much attention, will be found printed in the volumes of *Transactions*. His separate works and many valuable contributions to various journals are too numerous and too well known to require any mention here.

[No. XLIII.]

The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—The Proceedings and Monthly Record of Geography. Vol. V. No. 12. December, 1883. Vol. VI. No. 1. January, 1884. 8vo. London.

From the Royal Institute of British Architects :—The Proceedings. Session 1883–84. Nos. 4 and 5. December, 1883. 4to. London.

From the Académie des Inscriptions et Belles-lettres :—Comptes Rendus des Séances, de l'année 1883. Quatrième série. Tome XI. Bulletin de Juillet, Août, Septembre. 8vo. Paris. 1883.

From the Editor :—The American Antiquarian and Oriental Journal. Vol. V. No. 4. October, 1883. 8vo. Chicago.

From the Author :—Les Inscriptions de Tunis. Par Edouard Drouin.

Reprinted from Le Muséon. 8vo. Louvain. 1883.

From the Author :—Les Listes Royales Éthiopiennes et leur autorité historique. Par M. E. Drouin.

Reprinted from the Revue Archéologique, August, September, and October, 1882.

From the Author :—A Sketch of the Modern Language of Africa, accompanied by a Language-Map. By Robert Needham Cust. 2 vols. 8vo. London. 1883.

From the Author :—A Critical Bibliography of the Greek New Testament as published in America. By Isaac H. Hall, A.M., LL.B., Ph.D. 8vo. Philadelphia. 1883.

From the Compiler, Alex. B. McGrigor :—Contributions towards an Index of Passages bearing upon the Topography of Jerusalem, from writings prior to the eleventh century. Printed for private circulation. 4to. Glasgow. 1876.

From W. H. Rylands (*Secretary*) :—Das Todtenbuch der Aegypter nach dem hieroglyphischen Papyrus in Turin, mit einem Vorworte zum ersten male herausgegeben von Dr. R. Lepsius. 4to. Leipzig. 1842.

— Königsbuch der alten Aegypter. Von C. Richard Lepsius. 4to. Berlin. 1858.

The following have been purchased by the Council for the Library of the Society :—

- F. A. Guil. Spohn, de Lingva et literis veterum Aegyptorum, etc., etc., accedunt grammatica atque glossarum Aegyptiacum edidit et absolvit Gustavus Seyffarth. 4to. Lipsiæ. 1825.
 Plutarchi de Iside et Osiride liber : Graece et Anglice, etc. By Samuel Squire, A.M. 8vo. Cantabrigiæ. 1744.
 Voyage en Egypte et Nubie. Par J. J. Ampère. 8vo. Paris. 1867.
 Keilschrifttexte Sargon's Königs von Assyrien (722-705 v. Chr.), nach den originalen neu herausgegeben, umschrieben, übersetzt und erklärt von Dr. D. G. Lyon. 4to. Leipzig. 1883.

The following were elected Members of the Society, having been nominated on 4th December :—

- Henry E. Davis, 28, Leinster Square, W.
 Rev. Peter Z. Easton, 33, Wilhelmstrasse, Berlin.
 George Henry Gibbs, 7, Albion Grove, Stoke Newington, N.
 Rev. Isidore Harris, 192, Portsdown Road, W.
 George A. Moore, 418, California Street, San Francisco.
 Dr. L. Oberziner, Via S. Vigilio, No. 5, Trent, Tyrol, Austria.
 Rev. Henry Major Stephenson, M.A., Head Master, St. Peter's School, York.
 George Thorpe, Nelson House, Stoke Newington Road, N.

The following were elected Honorary Members of the Society :—

- Professor Piehl, Upsala.
 Professor Reinisch, Vienna.

The following were nominated for election at the next Meeting on February 5th, 1884 :—

- Rev. Lysander Dickerman, D.D., Boston, Mass., U.S.A.
 Albert Droege, No. 75, Shepherd's Bush Road, West Kensington.
 Francis A. Russell, The School House, Craven Park, Willesden, N.W.

To be added to the List of Subscribers :—

- The Library of the British and Foreign Bible Society, Queen Victoria Street, E.C.
 The Library of the Theological Institute of Connecticut, U.S.A.

SECRETARY'S REPORT

FOR THE YEAR 1883.

SINCE the Anniversary Meeting, held here on the 9th January, 1883, we have to register our loss by death of some most valued Members ; and it is with especial regret that the loss of the following must be announced :—

François Lenormant, *Honorary Member*.

Rev. Mourant Brock.

Rev. J. Baylee, D.D., &c.

J. Eliot Howard, F.R.S., &c.

The number of Members on the Roll was announced in the Report for the year 1882 as being 641.

The Roll now comprises :—

Ordinary Members	....	....	....	....	589
Public Libraries	....	....	....	....	39
					<hr/> 628
Foreign Honorary Members	....	....	....	....	34
					<hr/> Total
					662

It is satisfactory to note from the above figures that the Society has during the past year steadily increased in strength ; and there is no reason to expect that during the present year less interest will be shown in the particular studies for the elucidation of which it was originally founded. Year by year, as the area becomes better known, it is only natural that new facts of importance come to light ; and although they may in some instances appear to clash with received opinions, and may not at once take their proper place in the sequence of events, it must not be forgotten that it is only by the accumulation of such facts that we may hope ever to complete the history of the past.

Many new items of information bearing on the civilization and history of Africa and Western Asia have been submitted to the Society, and from time to time antiquities and inscriptions tending to widen our knowledge of the country known as that of the "Hittites" have been recorded. In place of the few inscriptions known to us only a short time ago, the interest displayed in the history of these ancient tribes has led to many others being discovered by travellers ; and notwithstanding the

difficulties to be surmounted, in many instances more or less perfect squeezes and sketches have been obtained. With a more settled state of affairs, it is sincerely to be hoped that the vast field of Asia Minor will become better known and appreciated as a field for exploration and the enjoyment of travel, and it may fairly be expected that those who visit it will not return to this country empty handed.

It has been the endeavour of the Council, whilst securing papers of varied interest, to bring before the Society such discoveries as have been from time to time made. To M. Eugène Revillout we are indebted for having translated the most interesting Demotic text so kindly placed at the disposal of the Society by its possessor, Mr. Dodgson: unique of its kind, this document, recording the malediction of an Egyptian mother on her son embracing Christianity, was most fitting to commence the Session. From the same author we have the translations of two other Demotic papyri in the British Museum, which throw light on the marriage laws of ancient Egypt. A lengthy communication was read by the Rev. W. H. Sewell, on the Houses and Householders in the time of Christ, in which he had collected much scattered information.

Mr. Rassam gave an interesting account of his recent discoveries of ancient Babylonian cities, particularly as regards Abu-Habba and Tel-Ibraheem, the excavations of which have produced such satisfactory results. Dealing with the ancient civilization, may be mentioned the paper by Mr. Theo. G. Pinches, on Babylonian Tablets relating to Householding, being the translation of four tablets belonging to the Egibi series; also that by Dr. S. Louis, in which was brought together much curious information regarding the laws for the regulation of the poor among the ancient Hebrews. The first of a series of communications by the Rev. A. Löwy, on Underground Structures in Biblical Lands, which was printed entire in the *Proceedings* for June, was of no ordinary interest, as it dealt with a subject perhaps too much neglected.

The parts of *Transactions* shortly to be issued to the Members are now in the hands of the printer, and will, it may be fairly hoped, be distributed before the next meeting of the Society; they will contain some of the Papers read during previous years, as well as some of those already mentioned. Not a few of them will be illustrated, and wherever possible a *facsimile* of the original document has been obtained, and will be given in illustration of the Paper. Among these may be mentioned the Papyrus Dodgson, translated by M. Revillout, under the title *Les Anathèmes d'une Mère Payenne contre son fils devenu Chrétien*, and *Deux pièces relatives à une Mariage du temps de Darius*, by the same author, and now in the British Museum; also the valuable paper by the President on the tablet referring to two architects, Har and Suti, also in the British Museum, and dating from the XVIIIth dynasty, in the time of Amenophis III.


One portion of Egyptian Mythology will be illustrated by Mr. Renouf's paper, entitled "Egyptian Mythology, particularly with reference to Mist and Cloud," in which are explained some very interesting and curious examples of the early belief of the Egyptians as based upon natural phenomena.

Assyria and Babylonia—those vast fields of research and interest—naturally take a prominent place in the considerations of the Society. The Rev. W. Houghton, in his paper on The Birds of the Assyrian Monuments and Records, continues his researches in the Natural History of these countries, and, with this communication, almost completes the series. In the illustrations, the endeavour has been to place within the reach of the members in a convenient form the typical forms of all the birds of which, up to the present time, representations have come down to us. Following up the paper by Mr. H. Rassam on Recent Discoveries of Ancient Babylonian Cities, Mr. Pinches laid before the Society a description of the most noteworthy antiquities discovered on the site of Abu-Habba, which will be followed in a future part by a further communication on the same subject. Mr. Geo. Bertin's instructive paper on Akkadian Precepts for the Conduct of Man in his Private Life, deals with a department of history too much neglected, although of very general interest, and like that of Dr. S. Louis on the Poor Laws of the Ancient Hebrews, most satisfactorily fills a blank the existence of which has long been regretted.

Again, as in each succeeding year since their commencement, may be noticed the steady increase not only in bulk, but in general interest of the *Proceedings*. In thus recording such satisfactory progress, we must not forget to express our indebtedness to the many friends whose kindness and learning has placed us in possession of so many valuable communications. In continuation of the paper read by M. Revillout on Christian History, Dr. Pleyte has brought together other mentions of the Christian Religion in Egyptian documents; and the President, in a series of communications, has with great care and patience copied and interpreted a large number of the inscribed potsherds known as Ostraka, dated in the reigns of Nerva, Trajan, Hadrian, and the Antonines.

Of Assyrian antiquities there are a large number of notes. Mr. Theo. G. Pinches announces some recent discoveries bearing on the ancient history and chronology of Babylonia—Babylonian Tablets relating to Householding—the name Ben Hadad; and his illustrated communications on the Contract Tablet from Babylon inscribed with unknown characters, called forth a reply from Dr. J. Oppert. Mr. Geo. Bertin, as well as his remarks on The Character and Influence of the Accent in the Akkadian and Assyrian Words, adds a reply to those of Professor Sayce on the Kappadokian Cuneiform Inscription now at Kaisariyeh. Dr. John P. Peters discusses some questions raised by Mr. Pinches on the Akkadian Numerals.

The Rev. H. G. Tomkins in drawing attention to some interesting sites in Northern Syria, roughly attempts the identification of places mentioned in the Egyptian and Assyrian Records, as a preface to a more extended communication.

Bearing more directly on Egypt, Mr. Renouf considered the sign  and the preposition *tui*; while the President explained a board with an Hieratic inscription, of which only one other example is known, and two sets of the four sepulchral vases bearing inscriptions.

To Professor W. Wright, LL.D., we have been often indebted for Notes on Phœnician Gems, and five new ones were explained by him in the present series.

Among the other communications are those of M. Alex. Enmann, on the Origin of the Cypriote Syllabary; Professor A. H. Sayce, on the Names Shem and Japhet; and the account by Mr. E. A. Budge of some new Himyaritic inscriptions now in this country.

Mr. F. Cope Whitehouse still continues his researches in the Mœris Basin, and in a communication in continuation of his former paper included his latest discoveries and opinions on this subject.

The Council have, with pleasure, reported at each meeting the valuable donations made to the Library of the Society, as well as those books which they have, as the ordinary funds of the Society allowed, from time to time purchased, for the use of the Members. It may, however, be well repeated, that the amount at their disposal for this purpose is necessarily small, and that the Library, although steadily increasing in value and use, is still very far from complete in many subjects. It is therefore to be hoped that Members will still continue to assist in placing such works as may be required within the reach of those who may have few other opportunities of consulting them.

The audited balance sheet annexed shows that the funds available for the year 1883 have been £884 14s. 9d., and the expenditure in like period £658 1s. 2d., the balance brought forward from 1882 having been £172 5s. 1d. The balance carried forward to the current year, 1884, is £226 13s. 7d., which is available for defraying the expense of such portion of Vol. VIII not already paid.

The above report and balance sheet were adopted.

A vote of thanks to the President for his valuable services to the Society was unanimously passed, to which the President replied.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31ST, 1883.

1883.	Dr.	£	s.	d.	Ct.	£	s.	d.			
Jan. 1.	To Balance in hand	...	...	172	5	1	...	141	0	0
	" Subscriptions for 1883	...	£ 472	0	5	...	...	149	19	0
	" Arrears from former years	...	100	14	8	...	...	200	0	0
	" In advance, 1884	...	19	15	10	...	...	1	11	6
						592	10	11	22	4	5
	" Sales of Transactions	...	...	116	4	7	...	10	13	8
	" Dividends, 1 year, on £123 14s. 3d.	...	...	3	14	2	...	5	10	9
	" New Three per Cents.	...	...	...	...	...	...	18	17	3
							...	3	7	6	
							...	89	9	11	
							...	5	7	2	
							...	10	0	0	
							...	226	13	7	
								£884	14	9	

Audited and found correct, January 7th, 1884.

G. MACLARAN.
THEO. G. PINCHES.

ASSETS.

Subscriptions still outstanding for 1883.
Library Furniture and Effects at 11, Hart Street.
The Transactions in stock.
Reserve Fund in New Three per Cent. Annuities, £123 15s. 1d.
11, HART STREET, BLOOMSBURY, W.C., *January 6th*, 1884.

LIABILITIES.

Printing, Rent, and Current Expenses, accruing for 1884.
Printing Vol. VIII,

W. HARRY RYLANDS, Sec.

The following Officers and Council for the current year were elected :—

COUNCIL 1884.

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Honorary Librarian.

WILLIAM SIMPSON, F.R.G.S.

Through the kindness of Dr. Birch I have been enabled to copy the whole of the Hypocephali in the British Museum, one of which will be issued with each number of the "Proceedings," until the whole series has been published. I shall be much obliged if any Members possessing copies of other examples will be good enough to let me have an opportunity of seeing them. The following Communication, in explanation of the one now published, has been kindly furnished by Dr. Birch.—W. H. RYLANDS.

The second hypocephalus, which is in the British Museum, No. 8545, is in black outline and on linen, and has similar scenes to that belonging to Sir Henry Meux, Bart. I. The car of Athor, genii of the Amenti, deity with the eye in a disk, and holding a flower; a seated deity, human and hawk united, the god Nahabka and right symbolic eye, and the word *tuau neter*, "adoration." II. Below the deity with four rams' heads wearing the atef, adored by six disked cynocephali. III. Another division, the deity with two heads; the boat with the hawk of Socharis, the human-headed hawk, emblems of the soul, with the words Isis and Nepthys, but not their figures; the boat of Ra, with the god seated; horizontal scarab, and a crib, having before it  *bat*. In the compartment above, above the boat with the hawk of Socharis, are three lines of hieroglyphs, "Thou art [hast been] as the eight rams [souls] of thy gods." The inscription round the border reads, "Oh box in the roofed abode very tall, very glorious bull of . . . greatest of life, over the gods . . . of the Osirian Har correct spoken give him the warmth under his head. He is one of thy followers."

The following communication has been received from Dr. A. Wiedemann, on some objects with Greek inscriptions found in Egypt:—

Among the different monuments I brought from Egypt two years ago, and which are now in my possession, there are some with Greek inscriptions. Even if they are not of any great historical interest, each of them has a certain value, so that I think it will be useful to put them before the readers of these *Proceedings*. Perhaps my example will induce others to publish their Greek texts from Egypt,

of which many are to be found in the private collections in England. This will be the only way by which it will be possible to prepare a new "Corpus Inscriptionum Græcarum" from Egypt—a very necessary enterprise, as the number of inscriptions found there since the publication of the "Corpus" of Franz has increased in a wonderful manner. In publishing the texts I will follow the example given in the "Corpus." After a short description of the inscribed object, the text is given in epigraphical characters, and transcription into common Greek, and then follow some notes pointing out the value of the inscription, and quoting, if possible, parallel texts.

I. Piece of wood, found in the Necropolis of Thebes, 28 cm. long, about 4 cm. broad, 1 cm. thick, broken off from the lower part of the foot-end of a coffin. At the back there are remains of stucco, by means of which other pieces of wood were originally fixed to the fragment. The inscription is written with black ink in characters $\frac{1}{2}$ cm. high :—

**ΚΡΟΝΙΟΣ ΗΡΑΚΛΕΙΔΟΥ ΤΟΥ ΠΟΛΥΠΕΡΧΟΝΤΟΣ
ΤΩΝ ΚΑΤΟΙΚΩΝ ΙΠΠΕΩΝ**

Κρόνιος Ἡρακλείδου τοῦ Πολυπέρχοντος
τῶν κατοίκων ἱππέων.


"Cronios, the son of Herakleides, the son of Polyperchon, of the cavalry of *κάτοικοι*"

The *κάτοικοι ἱππεῖς* appear several times in the texts; we find in the acts of the process of Hermias, in Pap. Louvre XV, l. 3-4, α Πολυπέρχων ὁ Ἀμμωνίου τῶν κατοίκων ἱππέων, and in Pap. Turin, I, l. 7, α Πανίσκος ὁ Ἀμμωνίου τῶν κατοίκων (*sc. ἱππέων*, as showed Wolff, "De causa Hermiana," p. 36) as assessors at the tribunal at Thebes. An inscription found at Cairo (C. I. Gr., No. 4698, *cf.* Letronne, "Rech.," p. 313, *sqq.*) quotes an Apollodorus ὁ ἐπιστάτης καὶ γραμματεὺς τῶν κατοίκων ἱππέων, and in the tomb which is spoken of in the Pap. Louvre V was also buried (col. 14, l. 1) α Ἡρακλείδης κάτοικος, γυνή, Διοσπ. Two passages of Polybius (V, 65, and the fragment in Müller, "Fragmenta Hist. Græc.," II, p. xxviii; *cf.* Aristæas, ed. Moriz Schmidt, pp. 15, 20) show us that these *κάτοικοι* were mercenerian soldiers, who after a long service in the Egyptian army, got a piece of land and lived in the *φρουρία κατὰ τὴν χώραν*, and in the *κατοικίαι* as veterans, forming nevertheless a part of the land army. If their sons entered into the Egyptian army they got the name of *ἐπίγονοι*, and

were, as we see by the Pap. London, II, l. 66-74, 43-45 (*cf.* Franz, "De administratione Ægypti Macedonica," Berlin, 1846, pp. 8-11), very well paid.

II. Burned brick, 7 cm. long, in rectangular form, about 2 cm. thick. The clay contains many small pieces of stone. Found near the Pyramids of Gizeh. On the fore-side an inscription in engraved characters, each letter being about 1 cm. high. Above and below the inscription is a horizontal line, which is wanting between the two lines of the text :—

**ΕΙΡΗΝΑΙ
ΕΥΤΥΧΙ**

Ειρήνη εύτυχι. Behind the last word is a flower in the form of the hieroglyphic .

Three similar texts were published by Miller, "Rev. Arch.," N.S., XXIX, p. 389, from paper casts. He thinks that the originals were of wood, but our piece shows that they were also of clay. These plates were certainly put into the tomb as a last greeting to the deceased. Probably of Christian origin.

III. Small vase, 6.2 cm. high, roughly made, of ordinary form, with base; the handle is broken off. The inner hole was made with the fingers, so that the clay side is very thick, badly burnt, and blackened on the outside. Stamped in front with small characters in high relief :—

**ΛΥΚ
ΙΟΝ**

Λυκίον(ος), the name of the maker.*

IV.-VII. Four handles of large burnt brick-vases of Rhodes, with stamps, giving the name of the magistrate under whose survey they were made or exported. Found at Alexandria.

4. ΕΠΙΤΕΙΣΑΜΕΝΟΥΠΑΝΑΜΟΥΒ

ἐπὶ Τεισαμένου. Πανάμου β. Written circular around an heraldic rose.

The name of Teisamenos is found on different other handles of the same kind, published in the "Corp. Inscr. Græc.," III, p. xiii, No. 458, *sqq.*, but none of them gives the very rare name of the month Panamos the second.

* Or perhaps the name of the ointment for the eyes called the "Lycian," which the vase held.—W.H.R.

5. ΕΠΙΣΩΣΙΚΛΕΥΣΔΑΛΙΟΥ

ἐπὶ Σωσικλεὺς Δαλίου. Written around an heraldic rose.

A very similar piece was found near Syrakus ("Corp. Inscr. Græc.," IV, p. 256, No. 141); others with the name of the same magistrate, but with names of other months, are published in the "Corp. Inscr. Græc.," III, p. xii, No. 412, *sqq.* :—

6. ΑΓΟΡΑΝΑΚΤΟΣ
ΑΓΡΙΑΝΙΟΥ

Ἀγορανάκτος Ἀγριανίου. Written in a rectangular deepening.

The same inscription, but written in three lines, is found on a piece published by Miller, "Rev. Arch.," N.S., XXIX, p. 379, No. 9; the same magistrate with the names of other months appears in texts in the "Corp. Inscr. Græc.," III, p. v, No. 16, *sqq.*; IV, p. 252, Nos. 12-16; and in Dumont, "Arch. des miss. scient.," II, Ser. VI, p. 78, *sq.* :—

7. ΣΘΕΝ
ΝΙΔΑ

Σθεννίδα. Written in a rectangular deepening.

No piece with the same name is known to me.

Pieces of similar pottery, as represented by these four examples, were found in nearly all the sites excavated around the Eastern Mediterranean; they are also very common in Sicily, and some of them were also found at Jerusalem (*cf.* Guthe, "Zeitschrift des Deutschen Palästina-Vereins," V, p. 349, *sqq.*). They show how far the Rhodian products (especially wine) were exported, and are in this way one of our most precious authorities for the reconstruction of the history of commerce during the period from Alexander the Great to the beginning of the Christian Era.

VIII. Lamp of clay of the ordinary oblong form, $8\frac{1}{2}$ cm. long, 6 cm. broad, found at Karnak. Around the upper hole is a circular ornament, and round this again, in high relief, is the inscription :—

ΤΟΥΑΓΙΟΥΤΟΛΥΟΚΤΟΣ

τοῦ ἁγίου Τολυόκτος. The piece was made in Christian times.

IX. A very similar piece, also from Karnak, but with an inscription half in Coptic language :—

ΠΝΟΥΤΕΒΟΗΘΙΕΡΟΙ

*πνουτε βοηθι Εροι, for Πνουτε βοήθει Έρφ.**

X. Coptic lamp with rude ornaments, 8 cm. long, 7 cm. broad, found at Thebes. On the bottom is a palm branch and a half-moon, and under these the name of the maker :—

ΠΑΤΑ, Πάτα.

XI. Greek or Roman lamp, with the figure of a standing man with large hat and very large boots, 8 cm. long, 6 cm. broad ; found at Thebes. Below is the inscription :—

IVST

Probably the commencement of the Latin name Iustus.

XII—XV. Vases in plain form, 10 cm. high, 6 cm. broad, 2½ cm. thick, of Saint Menas, found at Alexandria. We possess a description of similar vases by Le Blant, "Rev. arch.," N.S. XXXV, pp. 299–306.

12. On one side the inscription :—

**ΕΥΛ
ΟΓΙΑΤΟ
ΥΑΓΙΟΥ
ΜΗΝΑ**

εὐλογία τοῦ ἁγίου Μήνα. "Vase of Saint Menas."

On the other side, Head of a Negro.

13. On one side, around a Coptic cross, the inscription :—

ΤΟΥΑΓΙΟΥΜΗΝΑ

τοῦ ἁγίου Μήνα. Around these words a palm branch.

On the other side, Menas holding the two typhonic animals.

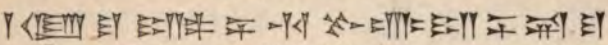
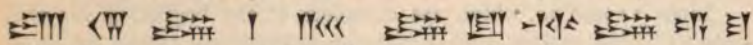
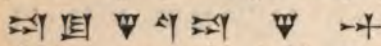
14, 15. On each side of these two vases we see Menas holding the typhonic animals ; on the two sides of the Saint is a cross. Without inscription.

* Or "the lord help me."—W.H.R.

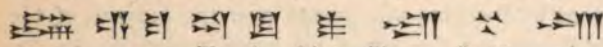
The following notes on the Falcon have been communicated by Mr. Theo. G. Pinches :—

It may not be uninteresting to give the passages from the tablet * which refer to the *surdu*-bird, used for hunting by the Assyrians and Babylonians.

In this little text, which is part of an omen-tablet, the 97th of the series beginning *Alu ina melê šakin*,† the significance of the movements of this bird when after his prey, &c., is given as follows :—






Line 2. 
 Šû -ma ‡ Sur -du D.S. bu' - u - ra êp - uš -ma
The same, and the Surdu makes for the game, and

 ûltu imni šarri ana šumêli šarri êt - ik, šarru e -ma
from the right of the king to the left of the king he crosses, the king even so

 illa -ku, NIG - ê iškak - an.
will go, an expulsion he will make.

Line 3. 
 Šû -ma Sur -du D.S. Bu - ' - u - ra
The same, and the Surdu makes for the

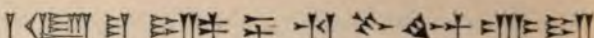
 êp - uš -ma ûltu šumêli šarri ana imni šarri êt - ik,
game, and from the left of the king to the right of the king crosses,

 šarru e -ma illa -ku, kišsat (?) - su ikašš - ad.
the king even so will go, his enemy§ (?) he will capture.

* See Mr. Houghton's paper upon the "Birds of the Assyrian Monuments," *Transactions*, Vol. VIII, p. 104.


† It is of this series that the texts published on pl. 31 of the fifth Vol. of the "Western Asia Inscriptions" are an explanation.

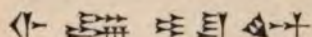
‡ The upright wedge  denotes a fresh paragraph. The compound character  is here transcribed as *Šû* on account of this word being so very common in the bilingual lists, and often followed by  *ma*. The meaning is "ditto." The first line of the text above quoted probably began with some such phrase as "When the king hunts with the Surdu-bird," and if so, this phrase is to be repeated wherever   occurs. Compare W.A.I., IV, pl. 30, l. 12 b.

§ Or, "underling," or "tributary."

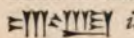
Line 9. 
 Šû - ma Sur - du D.S. bu - ' - u - ra

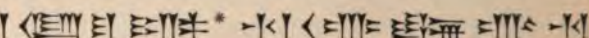
The same, and the Surdu makes for the


 ép - uš - ma bu - ' - ur - šu ina pî - šu ip - ru - ur - ma ana
game and his game with his beak tears, and

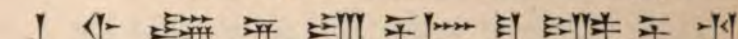

 pan šarri i - šu - '
before the king flies.

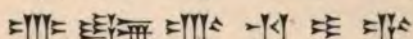
then the king will expel his enemy, &c.

Lines 11 and 12, which are complete at the beginning, are the same as lines 9 and 10, except that, instead of *ipru*, "tears," there is  *isši*, "raises."

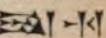
Line 13. 
 Šû - ma Sur. D.S. u u - ga - ga D.S.


The same, and the Surdu and the Ugaga

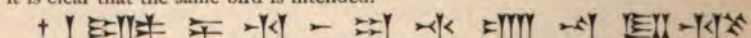
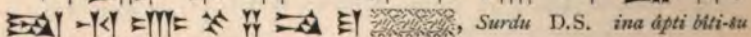

 ana pan šarri šal - ta êpušu - ma Sur - du D.S.
before the king make battle, and the Surdu


 u - ga - ga D.S. i - dûk.
kills the Ugaga.

Then the weapons of the king will prevail over the weapons of his enemy. If the Ugaga kill the Surdu, the omen would be equally favourable, as it seems, for the Assyrian or Babylonian king.

According to the 66th tablet of the same series it would seem that the Surdu-bird, among other things, "flies over the city" (*ina êli ali išu'u*), and "keeps congregating over the city" (*ina êli ali iptanahhuru*). It seems also to have driven the Vulture ( *êru* or *našru*) from its nest.† A few extracts from the more complete part of this text may not be without interest:—

* The  is here left out, but as the word occurs again farther on in this line, it is clear that the same bird is intended.

† 
 *Surdu* D.S. *ina âpti bîti-su*
kinnam êra D.S. usšamma.

"The Surdu descends to the house of a man : the wife of the man will die.

"The Surdu descends to the house of a man and flies away (*issi*) : that house will be destroyed.

"The Surdu descends to the house of a man and takes something : he (the man) will fall very ill, and will die.

"The Surdu descends to the house of a man and does not take anything : he (the man) will fall very ill, but will live.

"The Surdu hunts prey at the house of a man : the lord of that house will die.

"The Surdu builds his nest* and rears young at the house of a man ; that house will grow old.

"The Surdu brings forth young on the roof (*ina úrši*) of the house of a man : that house will be destroyed.

"The Surdu brings forth young in the foundation (*ina tarbaši*) of the house of a man : that house will be spoiled.†

"The Surdu and the Vulture do not agree, and fight.‡"

According to this text also there were both white and black Surdus, 𒍪𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪, *surdu pišû*, and 𒍪𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪, *surdu šalmu*.

Aššur-banī-apli, in his account of the war against Elam, says of Ummanaldas, "From the mountain, the house of his refuge, whither he had fled, like a Surdu-bird I snatched him, and brought him alive to Assyria."

The descriptions here given answer fairly well to the falcon (*F. peregrinator*) in the East. These birds are said to fight with ravens, and it not unfrequently happens that the latter are victorious. A raven has been known to break the skull of a falcon with a blow of its bill. Whether the Ugaga be the raven or not is uncertain, but very likely.

* 𒍪𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪, *kinna iḫnun-ma*, both from *kanānu*, "to build a nest."

† It will be noticed that it is not difficult to interpret the same omen favourably or otherwise, according to the light in which it is regarded.

‡ 𒍪𒍪𒍪𒍪 𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪, *Surdu D.S. u ūru D.S. lá mitguru-ma imtaḥḥaḥu*.

The following Communication has been received from J. Chotzner :—

DEAR SIR,

HARROW, December 4, 1883.

The subject of Hebrew poetry has frequently been discussed by ancient and modern writers, and various attempts were made to frame certain theories in reference to its external form. The earliest writers on this subject, such as Philo, Josephus, Jerome, Eusebius, and others, maintained that the poetical parts of the Hebrew Bible were composed in various metres, among which the hexametre or, as it is commonly called, the heroic metre, occupies the first place. In subsequent times, however, only two more writers of renown, Isidore of Seville* (about 1106 A.D.), and Kircher† (about 1601 A.D.), adhered to this theory, while their contemporaries and almost all modern writers on the same subject rejected it, and substituted for it theories of their own. Among these theories is one that applies the rules of the Arabic metre to Hebrew, and compares the supposed hexameter of the Hebrews to that particular metre called in Arabic *مُتَقَارِب* (*Motakareb*), though in point of fact the present Arabic poetry is of a comparatively modern invention. Another theory, the most favoured one among modern Hebrew scholars, is that of *parallelism*, which consists in the mutual correspondence between the members of each Hebrew period. Now, the question arises: Was it really necessary to reject the first-named theory, and substitute others in its stead? It would seem not, for, in the first place, it can be shown that the hexameter verse is so numerously found in the various poetical pieces of the Hebrew Bible, that its introduction there can hardly be said to have been *undesigned*. And then, if the supposition be correct, viz., that the ancient Greeks had come in contact with the Hebrews, and had known the contents of their literature (comp. Gen. x, 2-5; Is. lxvi, 19; Josephus,

* Comp. Originum, L. i, c. 18: Omnium quoque metris prius est. Hoc primum Moses in cantico Deuteronomi, *longe ante Pherecydem et Homerum* cecinisse probatur. Unde et apparet antiquius fuisse apud Hebraeos studium carminum quam apud gentiles. Si quidem et Jobus, Mosi temporibus adæquatus, *hexametro versu*, dactylo spondeoque decurrit.

† Comp. Musurg. Univers., L. ii, c. 5, § 1: Certe ante *Trojam conditam*, ante Argonautarum navigationem, ante exodium Olympiadum, jam Moysen, jam Deboraham, jam matrem Samuelis, jam Davidem, carminis leges ad amussim observasse, dum sua cantica ad metricas leges composuerunt, luculenter patet.

Apion, i, 22), it is not at all improbable that the former had learnt the existence of the hexameter verse from the Hebrew, and subsequently adopted it as their own. The supposition in question seems to gain credence by the fact that the two most famous epic songs of the Greeks, the Iliad and Odyssey, in which the hexameter was brought to perfection, were written and composed in the very district of the west coast of Asia Minor (*Ionía*) which was inhabited by Ionian Greeks, who were in the habit of buying Hebrews as slaves (comp. Joel, iv, 6). It is therefore not unlikely that by means of these Hebrews the Greeks became acquainted with the prosody of the Hebrew Bible, which they not only imitated in their own language, but even succeeded in bringing to the highest perfection.

The following few examples, taken at random from the various books of the Hebrew Bible, will show some striking specimens of the hexameter verse, which in point of sound and scansion may be said to be almost perfect. As to scansion, it ought to be observed that those vowels seem to have been considered *always* long which had the *tone accent*, while all the others, including the *Sheva mobile* and the *Sheva quiescence*, were treated sometimes as long and sometimes as short ones. Here are a few examples:—

- (Genesis xlix, 21.) פֶּתִילִי אֵילָה שְׁלֹחָהּ הַנוֹתֵן אֹמְרִי שֹׁפָר.
 (Numbers xxiii, 19.) לֹא אִישׁ אֶל וַיִּכּוֹב וּבֶן אָדָם וַיִּתְנַחֵם.
 (Isaiah x, 29.) בָּא עַל עֵיִת עֶבֶר בְּמִגְרֹן לְמַכְמוֹשׁ יַפְקִיד כָּלִיו.
 (Jeremiah xi, 15.) מִה לַיְדֵי בֵּיתִי עֲשׂוֹתָהּ הַמְזֻמָּתָה הָרַבִּים.
 (Ezekiel xvii, 3.) בָּא אֶל הַלְבֵנֹן וַיִּקַּח אֶת צִמְרֵת הָאֵרֶז.
 (Proverbs xxxi, 13.) דֹּרְשָׁה צֹמֵר וּפְשִׁתִּים וְתַעַשׂ בַּחֲפֶץ נַפְיָהּ.
 (Job xiii, 11.) זְכֹרְנִיכֶם מִשְׁלִי אֶפֶר לִגְבִי חוֹמֵר גְּבִיכֶם.
 (Canticles i, 17.) קוֹרוֹת בְּתִינוּ אֲרָזִים רְהִיטֵנוּ בְּרוֹתִים.
 (Lamentations iii, 15.) וַיִּגְרַם בַּחֲצֵץ שְׁנֵי הַכְּפִישָׁנִי בְּאֶפֶר.

There is a good deal more to be said on this important subject, which must, however, be reserved for some future communication.

Yours truly, J. CHOTZNER.

The following Communication has been received :—

PAPERS ON ASSYRIAN GRAMMAR, II.

BY THEO. G. PINCHES.

THE PERMANSIVE OF THE OTHER FORMS.

As has been already stated,* there are twelve forms to the verb in Semitic Babylonian or Assyrian, found in common use, and the forms of the infinitive have been given, as far as they could then be made out.† Now the Permansive of the third person masculine, singular or plural, are alike, except that the singular sometimes drops the vowel ending *u*. I give here the forms with the characters :—

I.		II.	
1.	šakin		naškun
2.	šitkunu		itaškun
3.	šitankunu		itanaškun
III.		IV.	
1.	šukkunu		šuškunu
2.	šitakkunu		šutaškunu
3.	šitanakkunu		šutanaškun

It will be easily seen from the above that the second group (Niphal, &c.) throws aside more freely the vowel-ending *u* than the others (except Kal). Nevertheless, they could all be used like the Permansive Kal. It is not unlikely, however, that as all the forms except those of the Kal were very rarely used, they had, in the minds of the Assyrians and Babylonians, kept more the force of Participles than of pure tenses.

The following gives, in transcription, all the persons of the Permansive, restored, and, in foot notes, some of the verbs themselves in which they occur :—

* *Proceedings*, Vol. V, p. 25.

† The only new form I have come across is *šutaškunu* (Istaphal = iv. 2), showing that the Istanaphal (iv. 3) must be *šutanaškunu*.

I. 2.

*Singular.**Plural.*

- | | | |
|-------|------------------------|------------------------|
| 1. | šitkunaku, šitkunak * | šitkunāni or šitkunānu |
| 2. | šitkunāta | šitkunatunu |
| 3. m. | šitkunu 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 | šitkunu 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 |
| 3. f. | šitkumat † | šitkuna |

None of the forms of the Permansive of 1. 3 (*šitankunaku*, &c.) have yet been found, so they are not given here. The student can, however, easily restore them, if he wish to complete the verb-scheme.

II. 1.

*Singular.**Plural.*

- | | | |
|-------|-----------|-------------|
| 1. | naškunaku | naškunāni |
| 2. | naškunāta | naškunatunu |
| 3. m. | naškun | naškunu |
| 3. f. | naškumat | naškuna |

II. 2.

*Singular.**Plural.*

- | | | |
|-------|------------|--------------|
| 1. | itaskunaku | itaškunāni |
| 2. | itaškunāta | itaškunatunu |
| 3. m. | itaškun § | itaškunu |
| 3. f. | itaskumat | itaškuna |

II. 3.

As none of the forms of the Permansive of this conjugation (*itanaškunaku*, &c.) have yet been found, they also are not given.

III. 1.

*Singular.**Plural.*

- | | | |
|-------|-------------|--------------|
| 1. | šukkunaku \|\| | šukkunāni †† |
| 2. | šukkunāta | šukkunatunu |
| 3. m. | šukkunu ¶ | šukkunu |
| 3. f. | šukkumat ** | šukkuna |

* 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *pi-it-lu-ḥa-ak* (*palāḥu*, "to reverence").

† 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *lit-bu-sat* (*labāsu*, "to clothe").

‡ 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *ri-it-mu-ku*, "they flowed" (*ramāku*).

§ 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *i-ta-am-gur* (*magāru*, "to obey.")

|| 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *ku-uṣ-ṣu-pa-ku*, "I have considered" (*kaṣāpu*).

¶ 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *dul-lu-ḥu*, "he was troubled" (*dalāḥu*).

** 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *ṣu-uḥ-ḥu-rat*, "it had become small" (*ṣaḥāru*).

†† 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡 𐎲𐎠𐎢𐎡, *bu-ur-ru-ka-a-ni*, "we were blessed" (*ḥarāku*).

III. 2, and III. 3.

The Permansive of III. 2 and III. 3 have not yet been found, but the former is easily restored by taking the model of the Infinitive *šitakkunu* for the 3rd pers. masc. sing. (the ground-form), and supplying the others upon the models already given. The 1st person singular of III. 3 would of course be *šitanakkunaku*.

IV. 1.

<i>Singular.</i>	<i>Plural.</i>
1. šuškunaku	šuškunāni
2. šuškunāta	šuškunatunu
3. <i>m.</i> šuškunu,* šuškun†	šuškunu
3. <i>f.</i> šuškunat‡	šuškuna

IV. 2.

<i>Singular.</i>	
1. šutaškunaku	šutaškunāni
2. šutaškunāta	šutaškunatunu
3. <i>m.</i> šutaškun§	šutaškunu
3. <i>f.</i> šutaškuna	šutaškuna

IV. 3.

Of the tertiary form of Shaphel I have as yet come across no examples. Such a form as *šutanaškunaku* was most likely regarded as too long by Assyrian and Babylonian scribes.

REMARKS.

No assimilation takes place when a radical *n*, having no vowel after it, comes close to another consonant (or, at most, very rarely).

It is not unlikely that the permansive Niphal of verbs having the two last radicals the same was formed like the infinitive of these roots (*našallulu*, instead of *našlulu*, from *šalālu*, "to spoil").

* 𐎶 𐎶 𐎶 𐎶, *šu-ud-bu-bu*, "he caused to speak" (*dabābu*).

† 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶, *šu-uk-lu-ul*, "he caused to complete" (*kalātu*).

‡ 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶, *šum-ru-ša-at*, "she made ill" (*marāšu*).

§ 𐎶 𐎶 𐎶 𐎶, *šu-tas-ḥur*, "he causes to enclose" (*saḥāru*).

From an examination of the various forms of the Permansive Kal given in the *Proceedings*, pp. 25-27, certain rules (to which, however, there are many exceptions) as to the method of expressing the lengths of the vowels in Assyrian, may be inferred:—

In a word of one syllable, in which the vowel is long, the length of the vowel need not be indicated, as *ki-in* for *ki-i-in*, from *kānu*.

In a word of two syllables, in which one vowel is longer than the other, the long vowel is usually expressed, thus *ki-i-nu*, "they are fixed;" *de-e-ku*, "they are killed" (third pers. sing. masc.), rather than *ki-nu*, *de-ku*; *ka-ta-a-ni*, "we have put an end to" (first pers. plur.), rather than *ka-ta-ni*.

In a word of two syllables, in which the vowels are of equal length, neither need be written as long, thus *ki-nu* (third pers. plur. masc.) for *ki-i-nu-u*, *ki-na-at* for *ki-i-na-a-at* (third pers. sing. fem.)*

It has been already shown that the commonest form of the Permansive Kal in Assyrian is ^s𐎶𐎵 (*šakin*, vowels *a—i*), but that two other forms, namely, ^s𐎶𐎶 (*šabat*, vowels *a—a*), and ^s𐎶𐎵 (*nikis*, vowels *i—i*), or ^s𐎶𐎶 (*lumun*, vowels *u—u*, or *ū—ū*), are occasionally met with.† Now the forms of the Aorist for the words *šakānu*, *šabātu*, and *nakāsu*, are *iškun*, *išbat*, and *ikkis* respectively, and it will be noticed that the root-vowel of the two latter is the same as the 2nd vowel of the Permansive (*šabat. nikis*). In such words as *šakānu* (Permansive *šakin*) also, it is not unlikely that we have the same connection between the Aorist and the Permansive, the vowels *i* and *u*, as may be seen by comparing such words as *purussū* and *purissū*, "decision," *burku* and *birku*, "knee,"‡ being closely allied in Assyrian.§

* The vowel-harmony and consonantal changes will be treated of in the section of phonology.

† It is very probable that, in the earliest times, there were many more of these forms, which died out one by one to give place to the usual form in *a-i*. The verb *mašālu*, "to be like," gives an interesting example of this.

‡ Or, "thigh."

§ It is not unlikely that the vowel *u*, in the cases where it interchanges with *i*, was pronounced as the German *ü* or French *u*. Since writing the above, I have come upon the interesting form 𐎶𐎶𐎶𐎶, *maruṣ*, for *mariṣ*, "he is ill" (see p. 65.).

It is of course possible that these coincidences in the vowels of the Aorist and Permansive of the verbs above quoted may be the result of chance or of development; but they may also arise from an identity of forms, to which, in the one case, are attached prefixes and suffixes, and in the other suffixes only.

Additions and corrections to be made in the first paper,* in addition to those already mentioned :—

Page 25, line 12, *for* [šitaškunu), *read* šutaškunu.

„ line 13, *for* [šitanaškunu], *read* [šutanaškunu].

„ last line, *read* limnit.

Page 26, *read* ~~ᳵ᳚᳚᳚ ᳚᳚᳚ ᳚᳚ ᳚~~ *for* ~~ᳵ᳚᳚ ᳚᳚᳚ ᳚᳚ ᳚~~ as the 1st pers. plur. baltānu.†

Page 27, line 4, *add* <᳚᳚᳚ ᳚᳚᳚ ᳚᳚᳚>, dēku (3rd pers. plur. masc.).

„ line 16, strike out the brackets enclosing the 1st pers. plur. našāni.

* *Proceedings* for November, 1882.

† Cf. *Proceedings* for November, 1882, p. 28, lines 8 and 9.

INSCRIPTION OF SARGON OF AGADE.



As it seems probable there will be some discussion rising out of the note by Mr. Pinches printed in the *Proceedings* of November 6th, 1883, I have made a careful drawing, about the original size, of the inscription of Sargon, carved upon the small marble object found by Mr. Rassam at Abu-Habbah, and now in the British Museum.

It is to be hoped that a more reliable drawing will be published of the inscription given by M. Menant in his "*Recherches sur la glyptique orientale*," and mentioned by Mr. Pinches in his note.

W. H. RYLANDS.

The next meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, February 5th, 1884, at 8 p.m., when the following papers will be read :—

By Dr. J. PETERS :—"The Babylonian Origin of the Phœnician Alphabet."

By GEO. BERTIN :—"Notes on the Babylonian Contract Tablets."

N.B.—SUBSCRIPTIONS to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount £1 1s. at once to the *Treasurer*, B. T. BOSANQUET, Esq., 73, Lombard Street, E.C.

PAPERS proposed to be read at the Monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having NEW MEMBERS to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council. On application, the proper nomination forms may be obtained from the Secretary,

Vol. VIII, Part 1, of the "Transactions" of the Society will be issued in January next. Only a few complete sets of the "Transactions" of the Society now remain; they may be obtained by application to the Secretary, W. HARRY RYLANDS, F.S.A., 11, Hart Street, Bloomsbury, W.C.

The LIBRARY of the Society, at 11, Hart Street, Bloomsbury, W.C., is open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As a new list of Members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. VII, Part 3.

Members are recommended to carefully preserve their copies of the "Proceedings," as they will not be reprinted at the end of the Volume of "Transactions," and if lost can only be supplied at a charge for each Part, or for the Volumes.

THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

-
- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ——— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch).
 ——— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ——— 2nd series, 1869.
 ——— Altaegyptische Kalender-Inschriften, 1866.
 ——— Tempel-Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar and Chrestomathy.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, 6th and 7th Ancient Monarchies.
 ——— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ——— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ——— De Carchemis oppidi Situ et Historia Antiquissimâ.
 8vo. Paris, 1872.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

FOURTEENTH SESSION, 1883-84.

Fourth Meeting, 5th February, 1884.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—The Proceedings. Vol. XXXV. No. 227. Vol. XXXVI. No. 228. 8vo. London. 1883.

From the Royal Geographical Society :—The Proceedings and Monthly Record of Geography. Vol. VI. No. 2. 8vo. February, 1884.

From the Royal Institute of British Architects :—Proceedings. Session 1883-84. Nos. 6 and 7. 4to. 10th and 24th January, 1884.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal. Vol. XL. No. 160. 1883. 8vo. London. 1883.

From the Palestine Exploration Fund :—The Quarterly Statement. January, 1884. 8vo. London.

From Joseph Offord, jun. :—Gutmeinung über den Talmud der Hebräer. Verfasset von Karl Fischer. Wien. 8vo. 1883.

[No. XLIV.]

From the Author:—Kadesh-Barnea, its importance and probable site, with the story of a hunt for it, etc., etc. By H. Clay Trumbull, D.D. 8vo. New York. 1884.

From the Author:—Inscriptions Palmyréniennes inédites, un tarif sous l'empire Romain. Par le Marquis de Vogüé. 8vo. Paris. 1883.
Extrait du Journal Asiatique.

From the Author:—Un acte de vente conservé en deux exemplaires. Par M. Jules Oppert.

Reprint from the Zeitsch. für Keilschriftforschung. No. 1. 1884.

— Deux textes très anciens de la Chaldée. Par M. Jules Oppert.
Extrait des Comptes Rendus de l'Académie des Inscriptions et Belles-lettres.

The following have been purchased by the Council for the Library of the Society:—

Handbücher der alten geschichte. 1. Aegyptische geschichte. Von A. Wiedemann. 1 Abteilung von den ältesten zeiten bis zum tode Tutmes III. 8vo. Gotha. 1884.

Les pierres gravées de la Haute-Asie. Recherches sur la glyptique Orientale. Par M. Joachim Menant. Première partie, cylindres de la Chaldée. 8vo. Paris. 1883.

The following were nominated for election at the next Meeting on February 5th, 1884:—

Rev. Gavin Carlyle, M.A., 5, Eaton Gardens, Ealing.

Arthur Davis, 30, Abbey Road, St. John's Wood, N.W.

E. Towry White, 31, Lansdowne Road, Clapham Road, S.W.

John Lang Currie, St. Kilda, Victoria.

Rev. Thomas Ladds, M.A., Leighton Vicarage, Kimbolton, St. Neots.

The following were elected Members of the Society, having been nominated on January 8th, 1884:—

Rev. Lysander Dickerman, D.D., Boston, Mass., U.S.A.

Albert Droege, No. 75, Shepherd's Bush Road, West Kensington.

Francis A. Russell, The School House, Craven Park, Willesden, N.W.

To be added to the List of Subscribers:—

The Library of the British and Foreign Bible Society, Queen Victoria Street, E.C.

The Library of the Theological Institute of Connecticut, U.S.A.

A Paper by Dr. John P. Peters, entitled "The Babylonian Origin of the Phœnician Alphabet," was read by the Secretary.

The author mentioned that the testimony of the ancients had been ordinarily cited as an argument to prove the Egyptian origin of the Phœnician alphabet; but this, it was stated, was not the case in every instance, as some of the classics, for example, Pliny, Clemens Alexandrinus, and others, give it an Assyrian origin. These, with the opinion arrived at by Tacitus, were considered; and Dr. Peters mentioned that the present theories of the Egyptian origin of the alphabet, while seeking to use as an incidental proof the testimony of ancient writers, relies in the main on proof of another sort. The theories are really based, in general, on de Rougé's work, and for the purposes of the present argument might be regarded as one; although naturally the objections now to be urged would apply with a force varying somewhat according to the individual modifications of the theory. It was pointed out that in general the value of the Egyptian character is different from that of the Phœnician character supposed to be derived from it; so with reference to the first sign of the alphabet. The word for *eagle* in Egyptian begins with a letter corresponding to **𐤀**. In borrowing this letter, then, the Phœnicians, instead of borrowing the names with the letter, as the Greeks did at a later time, are supposed to have borrowed the alphabetical significance or initial sound, merely, chosen a word commencing with that sound, and applied to it as the name of the letter. In this particular case they are supposed to have been guided in their choice by a fancied resemblance to a bull's head—a resemblance which, although often remarked in old forms of the Phœnician, does not seem to exist in any form of the Egyptian character. In the case of almost all the other letters no such resemblance can be suggested, and the Phœnician names are supposed to have been chosen at random. Such a method of treating the letter-names may be possible; *a priori*, it is more probable that in borrowing the letters of a ready-made and developed alphabet, a foreign language would either borrow the names essentially unchanged, as did the Greek, or construct mere sound-names, as did the Latin; to a great extent Arabic also. Supposing, however, that the names of the Phœnician letters were formed in the manner claimed by de Rougé and his followers, they must at the time of their formation have been actually existing, and almost certainly common words. In that case we ought to find those words or their equivalents in the Hebrew, Syriac, Samaritan, Ethiopic, and Greek alphabets, or at least be able to ascertain the roots through a comparison of the names in those languages.

The phenomenon presented is this: in the alphabets derived from the Phœnician the names of some of the letters are actual words, the names of others are inexplicable as words. This is not accounted for by any form of the theory of the Egyptian origin of the alphabet yet suggested.

As to a resemblance of external form between the oldest Phœnician characters and their supposed Egyptian parents, the opinion of Ebers and Halévy, both advocates of the Egyptian theory, is that a "reasonable" resemblance can be claimed in but 13 out of 22 cases (and, to M. Halévy's mind, that resemblance is with the Egyptian hieroglyphs rather than with the hieratic characters). In an examination of the forms presented by De Rougé, Lenormant, Euting, and Bertin, I have found about that number of forms from which the Phœnician characters might have been derived, but no such striking resemblances as to form the thought of such a derivation in the mind of one not actually searching for it. It is true that the length of time elapsing between the date at which, according to the Egyptian theory, the Phœnicians borrowed their alphabet and the date of the earliest inscriptions in the Phœnician character, is so great as to afford room for considerable changes in the forms of the letters. I should not, therefore, wish to claim more for this argument than that it neutralizes the argument from external form advanced by the advocates of the Egyptian theory, until they have first proved the probability of their case from other sources.

It is easier to show by hostile criticism the untenableness of any theory than to present a substitute which will resist the same treatment on the part of others. Deecke attempted to prove that the Phœnician alphabet was an offspring of the new Assyrian cuneiform, a thesis which condemns itself in the very statement. It has been suggested to me that the alphabet originated among the Hittites. Such a suggestion in the present state of our knowledge stands outside of the possibility of direct argument either for or against, and can be taken into consideration only in case nothing else presents itself. Some from classical times down to the present have supposed that the Phœnicians were themselves the inventors of the alphabet. This seems to me like a breach of the laws of nature, like the birth of an Athene full grown from the head of Zeus; for, so far at least as I can see we should then have the Phœnician alphabet before us a completed product from the outset, a letter-alphabet which had not passed through the prior stages of picture-writing and syllabism. Against the theory of the Hebrew origin of the alphabet, which some have held through an excess of misdirected piety, the same objection may be urged with perhaps still greater cogency.

Wuttke, in his *Geschichte der Schrift*, came very near what I believe to be the true explanation of the origin of the Phœnician alphabet, namely, that it grew out of the old Babylonian cuneiform.

In a foot note Dr. Peters gave the following reference, which he received since the above was written, from Dr. F. Delitzsch. It is from Duncker's "*Geschichte des Alterthums*," (Vol. I, pp. 212-13).

"The Armenians had adopted this system [cuneiform], which they shortened and simplified from the Babylonians and Assyrians. The Medes and Persians borrowed the same system; but in the Persian Achaemenian inscriptions it has already reached the phase of sound-writing, and almost passed over into an alphabetic system. The western Semitic races were undoubtedly acquainted with the Babylonian system. Indeed, that system forced its way over Syria as far as the island of Cyprus, where, peculiarly modified, it shows a thoroughly syllabic character. Side by side with this, however, a cursive alphabet had been developed among the Syrians and Phœnicians (just as in Egypt the hieratic system had arisen alongside of the hieroglyphic), which, working on a material other than brick, shortened and rounded the wedge signs and groups of signs, and at the same time reduced them more and more to sound symbols. In this way arose the Phœnician (Aramæan) alphabet. Whether this development took place essentially on the basis of the cuneiform character, or whether, working from the other side, the Egyptian hieratic exerted an influence, is difficult to determine. The latter is, however, hardly probable, since the above-mentioned advance of the cuneiform system to Cyprus leads to the supposition that in Phœnicia also it would have formed the point of departure for any new development. That the Phœnician alphabet was in use in the year 1000 B.C. is unquestionable. Saalschütz (*Forschungen im Gebiete der hebräisch-ägyptischen Archäologie I*, Königsberg, 1838), as quoted by Olshausen, argues that the Phœnicians adopted the alphabet from the Hebrews, and they from the Egyptians, who on their part learned writing from the Babylonians."

Phœnician tradition seems to agree with the Biblical narrative in describing Babylonia as the country from which the Phœnicians emigrated to the shores of the Mediterranean. We know that writing was an old art in Babylonia as early as 3800 B.C., and that it was in use for common purposes of life before 3000 B.C. Now while we cannot fix with precision the date of the Phœnician emigration, there is, apparently, good reason for supposing that it was much nearer 2000 than 3000 B.C. It is scarcely to be supposed that the Phœnicians, even had they been rude and uncultivated at the time

of their emigration, which there is no reason for supposing to have been the case, should have left a country where writing was in such common use without taking some knowledge of that art with them. And if they did take it with them, it is scarcely conceivable that they should afterwards have cast it away and invented a whole alphabet *de novo*. They would rather, however inventive and ingenious they might be, and indeed because they were so, adapt and develop that which already existed. Nor would they be likely to cast aside the characters to which they were accustomed in order to adopt a foreign alphabet. It seems probable, however, considering the nature of the intercourse existing between Egypt and Sidon, that they would have taken hints from the Egyptians for the development of the system they had. It may have been in some measure Egyptian influence which led them ultimately to develop an alphabet from the mixed ideographic and syllabic system of Babylonia. They may possibly have borrowed some letters from the Egyptian, and they pretty certainly borrowed their writing material, which latter must of itself have done much towards modifying the original forms of letters, but, as I have already argued on other grounds, there is small likelihood that they actually borrowed their alphabet from Egypt.

To the objections which might perhaps be argued in favour of an independent origin of the Phœnician alphabet, that we cannot bring evidence of any transition state, and that there is a period of about one thousand years after the emigration from Babylonia before we have any writing in Phœnician characters, I would reply: the Phœnicians were in no sense a monumental people. Inscriptions from Phœnician colonies in Sardinia, Malta, France, and elsewhere are older than anything from Phœnicia proper. The Mesha stone, Siloah inscription, possibly even some Sabæan inscriptions, are older; and the Greek inscriptions antedate everything, even the Mesha stone. There is no question but that the Greeks derived their alphabet from the Phœnicians, and not *vice versâ*, and yet we have Greek inscriptions fully half a millennium older than anything found in Phœnicia. That which accounts for the lack of written remains during those five hundred years may account for it also during the thousand years preceding.

It is only necessary, however, to examine the different roots and meanings proposed, to see that many of the names are not words at all. After having considered these roots and meanings, Dr. Peters proceeded elaborately, and with considerable trouble, to examine also many of the Assyrian characters in their various forms, and build up the proofs of his suggestion to obtain a new origin for the Phœnician alphabet.

The following remarks were made by the Rev. Isaac Taylor, M.A., LL.D.:—

Dr. Peters' paper appears to have been written before my recent work on the "Origin and History of the Alphabet" could have reached America. This may account for his having neglected to deal with certain difficulties which stand in the way of his theory. It may therefore be well to lay before the Society a brief statement of some obvious objections which he will have to meet.

In the first place, it must be remembered that the ground on which Dr. Peters seeks to build is already occupied by a substantial edifice, which will have to be demolished before another structure can be erected in its place.

The arguments by which De Rougé's theory of the Egyptian origin of the Semitic alphabet is supported have secured a very general assent among European scholars. De Rougé's Egyptian theory may be regarded as being already the received solution of the problem.

Dr. Peters well remarks that "it is easier to show by hostile criticism the untenableness of any theory than to present a substitute which will resist the same treatment on the part of others." He should therefore have undertaken the easier task of demolishing De Rougé's theory before entering on the more difficult one of establishing his own.

This he can hardly be said even to have attempted. He alleges that the value of the Egyptian characters is, in general, different from that of the Semitic letters derived from them. De Rougé in almost every instance connects each Semitic letter with the Egyptian character which normally corresponds to it in the Egyptian transcriptions of Semitic names.

Secondly, Dr. Peters lays chief stress on the fact that the names of the Semitic letters are not the names of the Egyptian characters. He thinks that if the Semitic had been obtained from Egypt, the Egyptian letter, names would have been borrowed, instead of new acrologic names, significant in Semitic speech, being invented. Now it is very curious that the course which Dr. Peters thinks so improbable has been that usually adopted in the case of the transmission of alphabets. Except in the case of the transmission of the Phœnician alphabet to the Greeks, there is hardly a single case of the names being transmitted along with the letters to non-Semitic nations. The

Slavonians, the Irish, the Goths, the Latins, and the Indians, all invented new names for the letters they adopted. The presumption is therefore the other way.

The greater part of the Semitic letter-names are acrologic terms, significant in Semitic speech; *aleph* denoting an "ox," *beth* a "house," *gimel* a "camel," *daleth* a "door," and so on. These were pictorially appropriate, an acrologic noun being selected which best described the earliest form of the letter. Of the twenty-two letters, the names of seventeen can be thus satisfactorily explained. Of only five letter-names is the explanation obscure or doubtful (Alphabet, Vol. II, p. 175). Dr. Peters' chief argument, that from the names of the letters, therefore breaks down.

The way in which he himself reconstructs the Semitic names by arbitrary additions of final letters and even syllables to the Babylonian syllabics, is, on the other hand, surrounded by difficulties. As Horne Tooke observed, "Letters, like soldiers, drop off on a long march." This is seen to have occurred in the Syriac and Arabic forms of the earlier Semitic names. The ancient bisyllabic names have been worn down by attrition to the monosyllabic forms, which Dr. Peters, in numerous cases, assumes to have been the primitive forms. Thus the forms *gimel* and *resh* must be older than *gam* and *ru*, and not later, as he asserts.



Next, as to the resemblance between the forms of the Egyptian and Semitic characters. Out of the twenty-two letters the resemblance of form in sixteen or seventeen cases is as great as could be expected, considering the lapse of time, nine or ten centuries, between the earliest Phœnician inscriptions and the probable date at which the alphabet was obtained from Egypt. There are only five or six difficult cases out of the twenty-two.

Dr. Peters meets this argument in a very peculiar way. He says the lapse of time "neutralizes the argument from external form advanced by the advocates of the Egyptian theory," and then goes on to support his own theory by resemblances of form between the cuneiform characters and the Semitic letters. He cannot be allowed both to run with the hare and to hunt with the hounds. He says, in effect: If a Semitic letter does not greatly resemble its Egyptian prototype, then there is no reason for connecting them; if it does, the resemblance is to be explained by the lapse of time having produced the likeness. But as to his own theory his argument is the other way. If his cuneiform prototype resembles the Semitic

letter, well and good; if not, the want of resemblance is to be accounted for by lapse of time.

But the argument from form does not stand on the same footing in the two theories. De Rougé confines himself, with hardly an exception, to the Egyptian alphabet of twenty-five letters; he rejects all the ideograms and syllabics. He connects each Semitic letter with the Egyptian character which phonetically corresponds to it in the transliteration of Semitic names. He gives himself practically no range of choice. He has only the twenty-five characters of the Hieratic alphabet out of which to select the prototypes of the twenty-two Semitic letters. Dr. Peters, on the other hand, picks and chooses among the numerous cuneiform syllabics, he does not even confine himself to them, but in several cases he has recourse to ideograms.

Thus, to take the case of the ideogram for *bitu*, a house, in which he finds the prototype of the Semitic letter *beth*, there are no less than seven phonetic values which this character bears; and there are seven other syllabic characters, most of which are highly polyphonous, from which he might have selected a prototype for the letter *beth*; and yet with all this immense range of choice the result which he obtains cannot be considered by any means convincing.

For my own part, I am unable to see any convincing resemblance between the Moabite *g* and the early form , or then later form .

I have calculated that there are at least 500 cuneiform characters from which, on Dr. Peters' principles, the prototypes of the twenty-two Semitic letters might have been selected. Hence, on an average, for each letter he has between twenty and thirty characters among which to select his prototype; whereas De Rougé has only one, or occasionally two. The mathematical chances are actually in favour of Dr. Peters being able to find a colourable resemblance of form with so a great range of choice; whereas the chances are many thousands to one against so many repeated resemblances of form being due to accident in De Rougé's case, in which there is practically no range of choice whatever.

Therefore it may fairly be said that any argument from resemblance of form brought forward by Dr. Peters counts for nothing, whereas each of the numerous resemblances adduced by De Rougé counts for a great deal.

In fact, I would go so far as to say that Dr. Peters' theory, even

if it were true, would be incapable of proof, unless inscriptions exhibiting an earlier syllabic or ideographic stage of the Semitic alphabetic should come to light. At present no proof is possible which would satisfy any scholar practically acquainted with the quicksands which beset the investigator of alphabets.

Again, in De Rouge's case the comparison is made between single documents of definite date, that is between the characters of the Papyrus Prissi on the one hand, and those of the Moabite Stone on the other, whereas Dr. Peters imposes on himself no such limits. He takes into account not only the Moabite Stone, but he uses Greek, Etruscan, Italic, Aramean, Israelite, and even Ethiopic forms on the one hand, and on the other a miscellaneous collection of cuneiform characters, Accadian, and Semitic Babylonian; even resorting to Assyrian forms, which must be later by many centuries than any from which the Phœnicians could have borrowed their letters. If his results are to be judged by the same standard as de Rouge's, he ought to have confined himself to some single Semitic monument, say the Moabite Stone, and to one definite dated type of the cuneiform writing.

But to pass from the comparison of the methods, it is most true, as Dr. Peters observes, that the most important point of all is the "probability of the case." By this he means the chronological and geographical conditions. Could the Phœnicians have obtained the art of writing from Egypt? Could they have obtained it from Babylonia? If they could have obtained it from either source, *which*, historically, is the most probable? These questions must be answered as a preliminary to all arguments based on the names, or forms, or values of the letters.

Dr. Peters bases his whole theory on what may be designated as one of the most vague and shadowy of all the ethnological legends of the ancient world, namely, the supposed migration of the Phœnician nation from the "Erythean Sea" to the seats which they occupied in historic times. This legend, based by Strabo on the fact that there was a town named Tyrus on the Persian Gulf, has been decisively rejected by Movers, the great historian of the Phœnicians, and is put aside as a baseless legend by Professor Sayce in his Herodotus. The real name of Tyrus has been shown to be Tylus, which cannot be connected with the Phœnician Tzur, nor can Arad, also in the Persian Gulf, be connected with Aradus in Phœnicia, the real name of which was Arvad.

The chronological difficulties are no less formidable. Dr. Peters' theory assumes that the Phœnician migration from Babylonia was later in date than the Semitic conquest of Babylonia. The probabilities are wholly the other way.

The ethnological table in Genesis x makes Sidon, the first-born of Canaan, older than Heth, the eponymus of the Hittites, proving that in the 11th century B.C. the Phœnicians were believed to be the most ancient people in the land. This opinion derives confirmation from the fact that Herodotus was told by the priests of Baal-Melcarth at Tyre that their temple was built at a date corresponding to 2750 B.C. Without attaching undue importance to these statements, we know from the Egyptian monuments that in the time of the Middle Empire (XIIIth dynasty) the Phœnician trade with Egypt had begun, while during the time of the Hyksos dominion the population of Phœnicia had become so great that it had overflowed into Egypt, a Phœnician colony of such magnitude being established in the Eastern Delta that the region was called *CAPIOT*, or "Greater Phœnicia," being at that time apparently more populous than Phœnicia itself. That this overflow should have taken place at this early period leads to the conclusion that Sidon, the mother city of Tyre, must have been founded long before 2000 B.C.; while the migration of the Phœnician race from Babylonia, if it ever took place, must be relegated to a still more remote antiquity.

But at this distant date, which is the only possible time which can be assigned for the shadowy legend of the Phœnician migration, Babylonia was occupied by the Accadians, a Turanian people, the inventors of the cuneiform writing. The Semitic conquest of Babylonia, which was effected by the kings of Elam advancing from the East upon Babylonia, cannot well be placed earlier than 2000 B.C., at which time the Phœnicians had long settled at Sidon. Therefore the Phœnicians could not have brought with them the Semitic Babylonian script, as the Phœnicians were at Sidon before any Semites were at Babylon.

The supposed fact of the Phœnician migration, on which Dr. Peters' whole argument turns, would therefore have no significance, even if it could be proved to be a fact. Dr. Peters' is precluded from arguing that the Phœnicians derived their writing from the Accadian cuneiform, since he largely bases his identifications, not on the proto-Babylonian, but on the Semitic Babylonian. It was, he says, the correspondence in meaning and form between the Semitic

character for *alpu*, an ox, and the Phœnician *aleph*, that first suggested to him the theory he has placed before us.

The geographical and chronological conditions, which are such a formidable difficulty in the way of Dr. Peters' theory, are, on the other hand, among the strongest arguments in favour of the Egyptian origin proposed by De Rouge.

There are valid reasons, which are put forward by Ewald, for believing that the Semitic alphabet was not in existence before the Hebrews went down into Egypt, but that they possessed it at the time of the Exodus. The five centuries during which Semitic dynasties ruled in Egypt, and during which a vast Phœnician colony was settled in the Delta, would give ample opportunity for the formation of the Semitic alphabet out of the Egyptian Hieratic; and the probable date of the invention of the Semitic alphabet agrees with the period of the Hyksos domination. There are no chronological or geographical difficulties whatever in the way of De Rouge's theory, which, on the other hand, conforms as remarkably with the historical probabilities of the case, as the rival theory of Dr. Peters runs counter to them all.

As to the objections which have been brought against De Rouge's theory, I by no means undervalue them, but time will only permit me to refer you to the very full discussion of them which I have given in my History of the Alphabet. Permit me only to say that I do not think there is one of them to which a sufficient answer cannot be given.

There is one remaining observation which by itself seems to me to be fatal not only to Dr. Peters' theory, but to any similar attempt to derive the Semitic alphabet from the Semitic cuneiform script. Its full importance can only be realized by those who have themselves studied the history of writing. It is this. Dr. Peters believes that the Phœnicians brought the cuneiform writing from Babylonia, and developed it into an alphabet in their own land. If so we should infallibly have been able to detect survivals of syllabisms, if not of ideograms, and of determinatives. This is proved by the whole history of the development of writing. We see such survivals in the proto-Median cuneiform, in the Persian cuneiform alphabet, or first Achæmenian, in the Cypriot syllabary, and in the Japanese writing. Not only so, but if the Phœnician alphabet had been developed from a syllabary, the number of characters would have been more numerous than were required, instead of less numerous,

as there would in fact have been homophonic characters. The formation of a pure alphabetic system, as far as experience teaches us, is a process so difficult for the human mind, that it was only possible in the rare conjunction of favourable circumstances, which has occurred only once in the world's history. A highly cultured nation, the Egyptians, had, for countless centuries, been developing the difficult conception of pure consonantal writing out of an ancient syllabary; this had grown into a cursive script, and out of this a body of foreign settlers or conquerors, of alien blood and speech, adopted the alphabetic elements, while rejecting the cumbrous apparatus of syllabics and determinatives by which it was accompanied. A new race, in commercial contact with the old, could alone get rid of the survivals from the ancient picture-writing.

Mr. Geo. Bertin, after pointing out that the theory revived by Dr. Peters could hardly be considered as a new one, called attention to several important points which he thought Dr. Peters had neglected to take into account in his paper. The mere forms of the letters especially, when not confined to the inscriptions of one period, cannot establish any derivation beyond doubt. How would it be explained, if Dr. Peters is in the right, that the Phœnicians, in borrowing the letters from the Babylonians, reversed the order of the writing? for the Babylonians wrote from left to right, and the Phœnicians from right to left. How could it be that the Phœnicians, in writing on stone, transformed the lapidary characters of the Babylonians into cursive letters? If the Phœnicians had done so, they would have had the letters of each word joined by ligatures. Another most important point is the archæological evidence; if the Phœnicians had retained enough of the Babylonian influence to have borrowed the alphabet from Mesopotamia, their art would naturally show it, but all that we possess of Phœnician remains bear a strong Egyptian and not Babylonian influence. I believe with Dr. Peters that the Phœnicians came from the Persian Gulf, but it is no argument in favour of his theory, for it must have been at a very remote period, and we have not any trace of the Phœnician alphabet previous to the Moabite Stone.

De Rougé's discovery of the Egyptian origin of the Phœnician alphabet was a flash of genius, but as it always happens in such cases, his theory wanted amending and improving. Hardly any of his followers admit his derivations without alteration. As for myself,

formerly I did not believe in it at all, but arrived at similar conclusions by another way, while studying quite another question. I arrived at it by mere accident: my theory grew from the facts, and the facts were not fitted to it. I think, perhaps presumptuously, that Dr. Peters would have modified his theory if before writing he had read my paper on the subject. I tried to take into account not merely the fugitive forms of the letters, but also their names as given by the Semitic and Greek grammarians, the order of the alphabet, and the archæological evidences.

Without giving my theory, I may say in few words what I believe: The Semitic invaders of Egypt called Hyksos, thought of forming an alphabet of their own out of the Hieratic Egyptian writing; they chose the character in such a way that when translated into Semitic speech the words gave the initial letter expressed by the signs; and they retained the complete words to express the name of the characters as letters.

Dr. Peters, however, in his theory takes no account of time, influence, name and order of letters; he is simply guided, and, I think, misled by the form of the characters. His derivations are besides often unsatisfactory, for instance, he derives the *daleth*, in Hebrew ד, and the *resh*, in Hebrew ר, from the same Babylonian sign 𐤎. Following De Rougé's theory, the similarity of the two Semitic letters is simple to account for, the *daleth* being derived from the Hieratic sign for the hand 𐎎, and the *resh* from the Hieratic for the mouth. The likeness between the characters was already so great in Egyptain Hieratic, that at the time of the XXth dynasty the scribe, for the sake of clearness, wrote the mouth 𐎎 always with a line so 𐎎 or 𐎎, even when used phonetically.

Remarks were added by the Rev. A. Löwy, Mr. Henry Bradley, and the President.





A Paper, entitled "Notes on the Babylonian Contract Tablets," was read by Mr. George Bertin:—


The author mentioned at the outset that his paper had not been written in connection with the discussion which lately took place between some Assyriologists, and in which he had no wish to take part. Having copied about five or six hundred tablets, Mr. Bertin considered that he was able to speak of their contents and character.

























The Babylonian contracts tablets, that is, those of the same class as the often-quoted Egibi tablets, are really trade documents, recording the sales of slaves, cattle, sheep, horses, houses, furniture, fields, etc., loans of money or corn, agreements for hiring slaves, contracts of adoption, marriage, donations, wills, etc. It is therefore an error to attribute to these documents any legal character.

The tablets are of the utmost interest from every point of view; they show us the Babylonians in their everyday life, give us the actual expressions they used, the commercial language as they spoke it. They reveal many curious expressions and forms of words. One found such words as *iddissu* for *iddin-su*, "he gave it," *nadi seim* for *nadin seim*, "corn-dealer." Many of these texts are nearly identical, and therefore afford great opportunity for comparison, and are as good as duplicate copies, with variants, of the same deed; many expressions are so explained, and new values for the ideograms are ascertained; for instance, in the name of a woman the place of the sign 𒌦 is taken by the word *li-it*, feminine form of 𒌦 𒌦 𒌦 , *li-h-u*, "powerful;" in another proper name the sign 𒌦 is replaced by *Ka-sir*, thus giving the true reading of many names. The group 𒌦 𒌦 is also substituted to the sign 𒌦 , which has therefore one more value. Mr. Bertin mentioned that in one of his papers he had supposed that the lengthened feminine form of the numerals expressed the fractional numbers. This hypothesis is confirmed by a tablet recording the sale of a field, where, in the measurement, was found the expression *II qane III ribāti*, "2 canes 3 quarters." Another numeral expression is 𒌦 𒌦 replaced sometimes by 𒌦 𒌦 𒌦 , *šuddū*. This word, noticed first by Hincks, was translated by "six," and later on by Professor Sayce by "sixth;" but it appears to mean "sixtieth," as it is found after the ideogram for *sekel* 𒌦 𒌦 𒌦 𒌦 to express the weak *sekel*.

Often when the words for silver (money), grain, or *kalumma*, occur twice in a contract, the second time they appear with the addition of the aspirate 𒌦 , so: 𒌦 𒌦 𒌦 , *kaspuh*, 𒌦 𒌦 𒌦 𒌦 , *kalummah*, 𒌦 𒌦 𒌦 ; this last cannot be transcribed with safety, the aspirate in these cases is the remnant of the case-ending, rightly called by my master, Dr. J. Oppert, the emphatic state, for it is used as the emphatic state in Syriac. Dr. Oppert was therefore justified in transcribing it in Hebrew characters by 𐤠 .

These contract tablets give many curious expressions ; one which occurs rather often is , generally read *harrani*, "road," but it seems to mean "business," "trade." Often the tablets contain such expressions as   , *kaspu harrani sa*, "silver" (money) "of the business of" (so and so).

An interesting tablet records the contract of two Babylonians entering into partnership, and each bringing two mana, forming a total of four mana, as , "mother of business," *i.e.*, "capital." In Italian, by a similar figure of speech, the word *patrimonio* is used in the same way. In the Babylonian contract tablets there are many other figurative expressions of the same kind.

The highest value of these tablets is certainly as contemporaneous documents giving particulars touching the social condition and daily life of the Babylonians. They show the independent position of the woman : she trades and barter and makes contracts, her husband being often witness and even her employé. The Babylonians, in order to borrow, often mortgaged not only their house and property, but their children, and even their own body, as did the Romans. Often these transactions were carried on by the chief slave, called no doubt for shortness, *galla*, "the great;" there were many other kinds of slaves, the names of these different classes have been a great puzzle. There are, among others :   ,     ,               , and a few others not found so often ; these names are sometimes, but not always, preceded by the determinative prefix . The numerous sale-tablets might give, if tabulated, the average price of every article sold in Babylon ; the price of a male slave is generally one mana five sekel ; that of a female slave, only half a mana, five sekel.

A very great number of contracts record the loan of money and grain to be repaid in money and grain ; this is explained by the system of taxation. As is still the custom in Turkey, the taxes were generally, in Babylonia, paid in kind, that is, in grain, corn, fruits, etc. The agriculturist had, in a bad season, to borrow from the usurers money to live on, and grain to pay for the tax ; and had, as is now practised, to repay what was borrowed in money and grain.

Some Babylonian speculators traded in binding slaves to hire, as now-a-days people lend out horses, which accounts for some slaves being marked to prevent their being lost in case they ran away ; as in Rome and Greece, female slaves were to be hired, and in

Babylon they were also sometimes marked to insure their identity. When a hiring contract was drawn out, it specified often the amount to be paid to the lender if the slave was lost or killed.

These contract tablets make also some rather surprising revelations; for instance, it has been thought that the *darique* was a word derived from the name of Darius, who first introduced coined money, but a contract of the 12th year of Nabonidus contains the word $\Sigma\langle\rfloor \sim\rfloor\langle\rfloor \Sigma\rfloor$, *da-ri-ku*, that is five years before the conquest of Babylon by Cyrus, and twenty-two before the accession of Darius. *Dariku* must be a Semitic word, and it seems indeed strange that it should ever have been derived from the name of the Persian king. *Dariku* besides does not seem to mean a piece of money, but a certain measure, and was perhaps to be applied to a piece of money at a later time, like "pound" in English. The coined money *nuhḫutu* (as detected by Mr. Pinches) appears only at the time of Darius. Another tablet of the thirteenth year of the same king has the impression of two seals, one, that of a judge, has the image of a cock clearly represented; the gallinaceæ tribe had therefore preceded the Persian in Babylon, contrary to the accepted notion.

Mr. Bertin stated that he believed these contract tablets would clear up many difficult questions. The only drawback was that the texts were very difficult, not only on account of the new words introduced, which were not found anywhere else, but on account of the cursive character of the writing. The most experienced eye could easily make a mistake in reading a sign, and one mistake might completely lead astray the translator. For instance, lately a continental scholar gave the translation of a contract where, in copying, he had misread the sign $\star\mathbb{E}\langle\rfloor$, "wife," for $\star\mathbb{E}\rfloor$, "sister;" in consequence of this mistake it was only with the greatest difficulty that he had obtained sense at all in the text. The contract is indeed of rather a complicated character in itself, but it is a serious consequence to be obliged to admit that the Babylonian mentioned in the tablet had married his own sister.

It was noticed that the earliest Babylonian contracts, like the Assyrian ones published in the volumes of Western Asian Inscriptions, are very simple, but they become more complicated with every new king, till the time of the Persian rule, when they are most complicated and even intricate; but often for this very reason they give more particulars touching the way of living and social intercourse of the Babylonians.

The study of the proper names would reveal many interesting points; for instance, we see at all times, even in the remotest period, Semitic and Akkadian names side by side when the Akkadian was the only language used. This proves that it was possible that the Semites had been in Babylonia previous to the non-Semitic race, and explains the presence of so many Semitic words in the Akkadian vocabulary. Akkadists are too prone to consider that these words must have been borrowed by the Semites, when it might be the reverse.

Mr. Bertin terminated by pointing to these documents, written from day to day, as most important in clearing up many points touching the calendar; besides the second *Adar*, in the time of Nebuchadnezzar, a second *Ulul* is found. We find also a curious expression: 𐎶𐎵 𐎠𐎫𐎶𐎵, "day 21 *lal*," the meaning of which escapes us, but which seems to be a kind of 29th of February or supplementary day.

If his paper was printed, Mr. Bertin announced his intention of giving a specimen contract of each class.

The following Communication has been received from M. Menant, addressed to Mr. Theo. G. Pinches:—

Cher Monsieur,

J'ai lu dans les *Proceedings* de la Société d'Archéologie Biblique, à la date du 6 Novembre dernier, votre communication *On Babylonian Art illustrated by Mr. H. Rassam's latest Discoveries*. Permettez moi de rectifier dans votre intéressante dissertation quelques points qui touchent à l'appréciation d'un cylindre Chaldéen dont je me suis également occupé. J'ai fait connaître ce monument, il y a déjà plus de six ans, dans une note que j'ai eu l'honneur de présenter le 26 Octobre 1877 à l'Académie des Inscriptions et Belles Lettres. J'ai également cité ce cylindre dans mes *Recherches sur la Glyptique orientale* en reproduisant mes premières appréciations relatives à ce remarquable monument. Je dois les rectifier et les expliquer ici au besoin puisque vous les avez signalées.

Je ne crois pas, cher Monsieur, ainsi que vous le dites, avoir perdu de vue le principal intérêt de l'inscription qui accompagne ce cylindre; je crois, au contraire, avoir été le premier à en signaler l'importance, et peut-être à appeler l'attention des investigateurs

sur une localité de le Mésopotamie-Inférieure qui doit renfermer des ruines importantes. Je produisais, en effet, un des plus beaux spécimens de l'art en Chaldée, et ce spécimen portait le nom d'un roi d'Agadé que je considérais comme *antérieur* aux souverains de cette cité dont les noms sont déjà parvenus jusqu'à nous. On sait, en effet, que Agadé est un faubourg de l'antique Sippar; or, nous connaissons les deux derniers rois d'Agadé:—l'un que nous nommons Sargon-l'Ancien, pour le distinguer d'un roi d'Assyrie dont le nom s'écrit de la même manière et qui n'est autre que Sargon, le destructeur de Samarie;—l'autre, son fils, que nous nommons Naram-Sin, et qui est le dernier roi indépendant de Sippar. Le règne de Sargon-l'Ancien paraît remonter à une époque antérieure au trentième siècle avant notre ère, et vous le fixez vous même vers l'an 3,800 avant J.C. Mon erreur viendrait, selon vous, de ce que je n'aurais pas reconnu dans le nom du souverain qui figure sur notre cylindre celui de Sargon-l'Ancien.—Le nom de Sargon-l'Ancien s'écrit habituellement *Sar-gi-na*; j'ai lu le nom gravé sur le cylindre *Sé-ga-ni-sar-luh*, de là mon erreur; j'aurais dû lire ce nom *Sar-ga-ni*, et m'arrêter, la terminaison *Sar-luh* étant, selon vous, un qualificatif du nom royal; enfin, j'aurais dû voir que *Sar-ga-ni* est une forme de *Sar-gi-na*, et dès lors qu'il y a identité de noms.



Permettez-moi, avant tout, de vous demander si vous êtes bien sûr de l'exactitude des éléments sur lesquels vous appuyez votre affirmation? Pour moi, je n'oserais même pas présenter comme une hypothèse ce que vous affirmez comme une réalité, et c'est précisément ce qui fait le point capital de ma lecture; car si le nom qui figure sur le cylindre n'est pas celui de Sargon-l'Ancien, j'arrive ainsi à constater *l'existence d'un monument antérieur* à ce souverain; il y a donc là un véritable intérêt à serrer de près notre discussion.

Posons maintenant en principe que le cylindre dont il s'agit vous est encore inconnu, et que vous n'avez pu l'apprécier que par les deux dessins que j'ai publiés:—le premier, dans ma communication à l'Académie;—le second, dans mes recherches sur la Glyptique. —Le premier dessin est la reproduction d'une photographie prise sur une mauvaise empreinte à la fumée; les caractères de l'inscription sont à peine visibles, surtout celui qui va bientôt nous occuper; aussi, je donnais alors au nom royal une lecture provisoire pour laquelle je faisais les plus scrupuleuses réserves. Si vous n'aviez eu que ce premier renseignement, vous n'auriez pu affirmer quoi que ce

soit de positif: vous auriez vu seulement par ma note que je signalais l'importance historique, paléographique et artistique de ce document quoique je n'eusse pas encore vu le cylindre, et que j'ignorasse même si je parviendrais à le retrouver un jour. Ce fut ultérieurement que M. de Clercq, en lisant le compte rendu de ma communication à l'Académie, voulut bien m'informer que le cylindre était dans sa Collection, et qu'il le mettait obligeamment à ma disposition.—Le second renseignement que vous avez pu consulter vous est encore fourni par moi, c'est un dessin gravé sur bois, et ce dessin est fait non pas d'après une mauvaise empreinte, mais d'après l'original; il est exact, et c'est sur ce dessin que vous pouvez baser votre critique. La photographie, en effet, ne vous donnait qu'une idée imparfaite de l'inscription, puisque les premiers signes sont altérés; il n'y a de bien visible que les crochets $\{\{\{\{\}$ qu'on pouvait raisonnablement prendre pour le signe *sé*; mais vous pouvez lire sur la gravure le signe $\{\{\{\}\}$ (*sar*). Voilà comment vous avez été conduit, en comparant ma gravure avec l'inscription du monument du Musée Britannique, à corriger ma lecture *Sé-ga-ni*, viciée par l'imperfection de l'empreinte que j'avais en main, et à lire avec le signe rectifié *Sar-ga-ni* sur les deux monuments. Or, ce signe $\{\{\{\}\}$ (*sar*) a été dessiné sur ma gravure, comme tout le reste du monument, par une main docile et à mes ordres; qui l'aurait dicté si ce n'est moi après l'avoir vérifié sur le monument? C'est donc l'exactitude scrupuleuse de ma gravure qui vous a permis de rapprocher l'inscription du cylindre de celle du monument du Musée Britannique. Les signes sont identiques, on doit par conséquent lire *Sar-ga-ni*; mais je suis obligé de déclarer que c'est volontairement que j'ai maintenu dans mes *Recherches* ma lecture *Sé-ga-ni*, guidé par un scrupule que la science ne doit pas exclure et que quelques personnes comprendront ici. J'aurais dû ajouter, peut-être plus explicitement, que je me réservais de la corriger lors de la publication du Catalogue de M. de Clercq? je ne l'ai point fait, et je suis amené par votre critique à rectifier dès à présent ma lecture. Je lirai donc avec vous la première ligne de notre inscription *Sar-ga-ni* et non pas *Sé-ga-ni*; mais c'est tout ce que j'ai à rectifier.

Je me demande, en effet, si le reste de votre critique est fondé? Je ne le crois pas. Vous tronquez le nom qui figure dans ces deux inscriptions; ce n'est pas seulement *Sar-ga-ni* qu'il faut lire, mais bien *Sar-ga-ni-sar-luh*, en un seul mot. Il n'y a pas de séparation entre

les deux premières lignes, c'est sans doute par une erreur involontaire que vous avez fait figurer cette séparation dans la transcription du nom du cylindre que vous donnez, car elle n'existe ni sur ma photographie ni sur ma gravure; vous ne l'indiquez pas du reste sur la pierre du Musée Britannique. Cette absence de séparation prouve que la ligne est doublée; la seconde ligne fait partie du mot de la première. C'est ainsi que vous pouvez lire le nom de *Sippar* sur la pierre du Musée Britannique où il occupe la 7^e et la 8^e ligne sans séparation, et le nom du scribe *Ib-ni-sar* à la 5^e et 6^e ligne de notre inscription.

Sar-ga-ni-sar-luh est un nom Chaldéen formé comme tous les noms Chaldéens de plusieurs éléments qui ne doivent pas être séparés; c'est une remarque que j'ai faite il y a déjà plus de vingt ans, et qui est élémentaire pour tous les savants de la vieille école, je n'ai pas besoin d'insister. J'ajouterai cependant que cette observation suffirait peut-être pour écarter toute comparaison entre le nom de *Sar-ga-ni-sar-luh* et celui de *Sar-gi-na*; je pourrais donc m'arrêter ici; poursuivons toute fois l'analyse des éléments de votre critique. Ce mot *Sar-ga-ni* que nous sommes d'accord pour lire ainsi maintenant, en donnant à chaque signe la valeur absolue des caractères, peut-il être identifié avec le mot *Sar-gi-na* qui s'écrit aussi *Sar-kin* (*Sar-du*), et qui représente le nom des deux Sargons? Cela ne me paraît pas possible. Le nom de notre cylindre que nous n'avons encore rencontré que deux fois, il est vrai, est toujours écrit par le signe  seul ou précédé du signe divin; tandis que le nom de Sargon, si fréquent dans les textes, est toujours écrit par le signe  ou ses variantes comme vous le reconnaissez, et n'est jamais précédé du signe divin. Ensuite, comment voulez-vous établir l'identité de la partie *ga-ni* avec l'allophone *gi-na*? Sur quoi vous appuyez-vous pour déclarer que *ga-ni* est évidemment (*is evidently!*) la forme primitive de la racine Akkadienne qui apparaît plus tard sous celle de *gi-na*? Si nos deux noms s'appliquent au même roi les monuments nous en auraient conservé la trace? Elle a disparu sous la main des scribes de Ninive; mais ce n'est pas tout, elle aurait déjà disparu en Chaldée du temps de Marduk-idin-akhi. D'un autre côté vous soulevez-là une grave question de philologie, et vous l'appuyez sur une affirmation que nos connaissances très contestables et très contestées de la langue Akkadienne (ou Sumérienne) ne permettent pas d'accepter aussi facilement que vous pourriez le croire.

En l'absence de preuves sérieuses je me trouve fondé à considérer le mot *Sar-ga-ni* comme différent du mot *Sar-gi-na*.

Poursuivons encore notre analyse. Ce mot *Sar-ga-ni* est lui-même un complexe, dont nous retrouvons l'élément *ga-ni* dans d'autres noms, par exemple dans un nom qui figure dans l'inscription d'un cylindre du Musée de New-York auquel vous faites allusion. Je lis ce nom *Bin-ga-ni-sar-luh*, et non pas seulement *Bin-ga-ni*, comme vous le faites, car j'ai également publié ce cylindre depuis long-temps dans la *Gazette des Beaux Arts* (1^{er} Décembre, 1879), et je l'ai reproduit dans mes Recherches sur la Glyptique; puis que vous en parlez, vous pouvez remarquer qu'il renferme une inscription dont l'importance est non moins considérable; elle vient précisément éclairer un point de notre discussion. Les signes sont du type archaïque, et exactement de la même facture que ceux du cylindre des la Collection de Clercq; on les dirait tracés de la même main; l'intaille d'un travail très remarquable me paraît de la même Ecole; aussi vous avez compris comme moi qu'on pourrait rapprocher ces deux monuments et vous ajoutez que les noms sont peut-être de la même dynastie?—J'accepte volontier cette remarque; je crois, en effet, que ces noms sont formés de la même manière ainsi que je le fais observer dans mes Recherches, mais alors il faut en conserver la parité et ne pas les tronquer. Ce n'est pas seulement *Bin-ga-ni* qu'il faut lire sur le cylindre de New-York, il n'y a pas de séparation entre les deux premières lignes, mais *Bin-ga-ni-sar-luh*, comme nous devons lire le nom de *Sar-ga-ni-sar-luh* sur nos monuments.




Vous voyez donc bien, cher Monsieur, que rien me vient justifier votre lecture ni les conséquences que vous vouliez en tirer. Il m'eût été agréable de trouver dans la Collection de M. de Clercq le cachet d'un roi aussi connu que Sargon-l'Ancien; pour être exact je dois lire son nom *Sar-ga-ni-sar-luh*; c'est un nom plus obscur aujourd'hui sans doute, mais que des découvertes peuvent rendre d'un moment à l'autre aussi célèbre. On sait déjà, du reste, que ce ne serait pas le seul cylindre de cette précieuse collection qui aurait eu cette heureuse destinée.

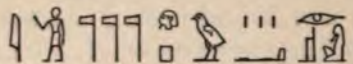
Croyez, moi, cher Monsieur,


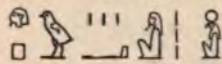
Votre bien dévoué,

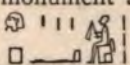

J. MENANT.





Rouen, 10 Décembre, 1883.

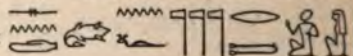
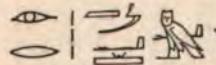






In my former note I showed that  in the expression  is a distinct word *ā*, signifying 'hand,' governed by the preposition , and sometimes separated from it by the sign of the plural attached to the preposition. The following is an instance from the tomb of Chonsuhotepu at Thebes, in a drawing of the Hay collection :—

 *ā nutāru hotepiu ā Uasāri*,
 "O ye gods who are in presence of Osiris."

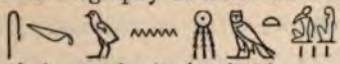
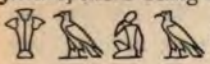

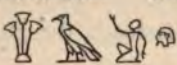
In a beautiful papyrus of the XVIIIth dynasty, belonging to Miss Brocklehurst, the deceased says : 
 *seāptunef en hotepiu ā Rā*, "He is reckoned among those who are in presence of Rā."

In a monument at Florence (Berend, *Musée de Florence*, p. 57) we have  as another variant of the plural *hotepiu ā*; the two latter signs, like the corresponding ones in the preceding example, being determinative, not of , but of the whole expression *hotepiu ā*.




There is another well-known preposition   , which signifies 'behind,' and has hitherto been read as having the value *ha*, the sign  being considered as simply ideographic.





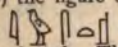


This view is not consistent with the evidence of a remarkable tablet from Saqāra, now in the Museum at Boulaq, and reproduced in Mariette's *Monuments Divers*, pl. 61. In the inscription Osiris is addressed as king over the Amenti : 
 "whom gods and men fear, who createth right and putteth away wrong." Here instead of   we have  . If this is not an error,  , instead of being a simple preposition or adverb, is a compound expression *ha hotep*.










The same inference might be drawn from its orthography in the inscription of Amenhotep, son of Hapu (Mariette, *Karnak*, 36, 18),






were not that orthography doubtful on other grounds. The hero is said to be  "a guide to men of the future, there being no hesitation in his counsels, nor any backwardness, , in his action." The second  is here evidently a mistake. But  would probably not be incorrect.





THE NEGATIVE PARTICLE .


















In my note on "Wrong Values commonly assigned to Hieroglyphic Groups," published in our *Proceedings*, February 7th, 1882, I spoke of "certain signs" (e.g. the negative ) with reference to which the evidence is of a more complex character than usual, and may easily be misinterpreted. All competent scholars will, I am sure, agree with me in asserting that there are signs whose exact value in certain words is still open to doubt. The real names of Isis* and Osiris in the classic times of Egypt are as yet open questions. Dr. Wiedemann thinks the question as to the negative particle  may be finally settled, and, that being so important a one, it ought to be settled. I have the greatest respect for Dr. Wiedemann, but I cannot admit that his article "Die Aussprache der Negation ," published in the last number of the *Recueil des travaux relatifs à la philologie et à l'archéologie Egyptiennes et Assyriennes*, adds to our information or brings the question nearer to a solution.





* The difficulty arises from the fact that neither  , the name of Isis, nor  , hat of Osiris, is ever written phonetically in any text of the classical periods. There is indeed at Abydos (see Mariette's *Description des Fouilles*, II, pl. 16) the figure of a deity, occupying the place where Isis should be, with the name  *âuset*. But the deity in question unfortunately is represented with a beard. This may be a mistake of the sculptor, for the *text* implies a female. If  be the true phonetic value of the sign  in these two divine names, it also agrees with the Phœnician transcription אוֹסִירִי of the name of Osiris.






There are, however, variants of the latter name which do not agree with it. There is the form  in the royal tombs of Bibân-el-molûk, where  probably has the value  *âi*. A more common variant in the later periods is  , where  is *uas*. A still later form begins with the sign   , which in very early times (long before the Ethiopic period, *Zeits.*, 1877, p. 105) had the value *ua*.

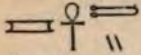
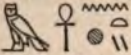



Every Egyptologist knows from an abundance of evidence that  has for variants both  (*en* or *an*) and  =  (*enen* or *nen*). It is as idle as it is easy to accumulate instances of either of these values. Both values are certain. It is taking the bull by the horns to say with Brugsch that when  is found *nen* must be read. Was not, forsooth, the Hebrew letter נ called *Nun*? [*When* was it so called?]













My own view is that the longer form is merely a reduplication of the shorter. And this is M. de Rouge's view in his *Chrestomathie*, § 369, "cette dernière [] est une forme redoublée." Reduplication is one of the commonest phenomena of the Egyptian language, and the most frequent words undergo it without the least apparent change of meaning.  is quite as regular as , and if we want such a form as  we shall find it in a text of the best period, *Denkm.* III, 13.

Of the documentary evidence of a vocalic *anlaut* of  Dr. Wiedemann takes no notice. Yet it was sufficiently strong to convert scholars like Chabas and Goodwin. Goodwin found that where the Berlin Papyrus 2 has           "do not walk upon my clothes!" the corresponding passage in the Butler Papyrus (line 25) distinctly reads     *an* *xentek*. "Ainsi," he writes in M. Chabas' *Mélanges*, II, p. 265 "se trouve définitivement levée l'incertitude qui a régné jusqu'à présent sur le phonétique de  et de  qu'il faut décidément lire *an*."

I consider it also important documentary evidence that the funereal scarabæi confound together , ,  and . The engravers did not understand the formulæ, but their mistakes arose from the phonetic equivalence of the particles.

But there is other evidence of which Dr. Wiedemann feels the cogency, and which he attempts to destroy. I appeal in my "Grammar" to the Coptic prefix *anti*, which is derived from  *anti*, just as *enti* is derived from  *enti*. Already in the tomb of Seti I we find the variants   =  *aat*, the *n* being dropped by assimilation with the *t*. Dr. Wiedemann quietly says:

"Dies ist einmal nicht möglich;" this is absolutely impossible, because we have here to do with a transcription, not with a later form of the word; besides the tomb of Seti shows from the variant  for  that  = . We have therefore to do not with phonetic variants but with synonyms, and should read *âmt* instead of *ât* or *âat*. Dr. Wiedemann adds that M. de Rougé already pointed out *âm* as a variant of .

I must beg Dr. Wiedemann's pardon, but my theory here is not only possible but certainly true, and it has been confirmed by a very important document with which I was unacquainted when my "Grammar" was written. This is the Papyrus of Sutimes. Throughout the 149th Chapter of the Book of the Dead it transcribes  by  att:          



(a.) *Todt.* 79, 1, 
Pap. Sutesmes  (The same variant at line 6.)

[illegible]

Pap. Nebseni

Pap. Sutimes 



Pap. Libri..... 

(c). (In the older recension of chapter 125, 4,  occurs instead of the later )

Pap. Nebseni (and many others)—

[illegible]

Pap. Nebket—









Pap. Sall., 127 (B.M. 9943)—






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

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












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








The phonetic history of *att*, אַט, is strikingly similar to that of the Semitic pronoun of the second person. The Hebrew אַתָּה, אַתָּי,

'thou,' the Assyrian  , *atta*,  , *atti*, are assimilated forms from which the letter *n*, which has been preserved in Arabic and Æthiopic, has disappeared. In the Syriac ,  the letter is written, but not pronounced. The common Chaldee has the two forms , *ant*, and , *at*.





The peculiarity of the Egyptian word is that the suppression of the assimilated *n* strengthened the initial vowel which was omitted in the simple form (as it always is in , , and ) and brought it to light as  in the Papyrus of Sutimes, and as  in the text of Bibān-el-molūk.















It may seem superfluous after the peremptory evidence which proves the vocalic anlaut of  to justify my reading of . But it is by no means superfluous to correct the errors on which the opposition to this reading is founded.

That  appears as a variant of  (*m* or *mā*) is nothing new to us. I quoted an instance more than ten years ago in my paper on the Egyptian prepositions (*Transactions*, Vol. II, p. 304, note). But this is not inconsistent with the fact that throughout the inscriptions of the royal tombs  is used interchangeably with the signs  and  ideographic of   *āa*, both as simple determinative in the groups   or   (Champollion, *Notices*, II, p. 506), or as an ideogram used phonetically,  =  (*ib.*, pp. 583 and 584). This is a fact staring every one in the face who carefully turns over the pages of Champollion's *Notices*. And very shortly after I had called the notice of Egyptologists to this fact in the article to which Dr. Wiedemann refers, Brugsch put forward exactly the same view on perfectly independent grounds.




It is Dr. Wiedemann's reading *amt* which is "absolutely impossible." I do not know where M. de Rougé "die Variante *ām* für  hervorhob." I am quite sure that it is impossible for any one to produce such a variant from any text which has yet been published.    *ām*, like the simple , is always a prohibitive, not a privative or a negative particle, and it is a gross error to understand it otherwise. This error does indeed occur, through an oversight, in M. de Rougé's *Chrestomathie*, § 398, where the prepositional or adverbial  precedes a word,   , with which it has no connection, any more than in *Todt*, 51, 2; 64, 15, and many other







places. I pointed this out already in the *Zeitschrift*, 1877, p. 91, note. And I will add that the preceding paragraph of the *Chrestomathie* (No. 397), is equally misleading, in consequence of the reliance placed upon the corrupt Turin text of the 78th chapter of the Book of the Dead. We must remember that this portion of the *Chrestomathie* was not published by its illustrious author, who might very probably, had he been spared to do so, have taken the pains of verifying the accuracy of his texts by a collation of MSS. of those chapters quoted by him. In saying this let me not be understood for a moment as blaming M. Jacques de Rougé for publishing the paragraph exactly as he found it.



With reference to the number and importance of the instances in which  and  appear as variants of , Dr. Wiedemann appears to me to have a very inadequate view both of the facts and of their interpretations. When he speaks of  as a comparatively rare variant he can only be speaking from his own knowledge. My own experience is entirely at variance with his; and so is my way of looking at the facts.



1. I say that  is a very early variant, and that  is never found in early times.  is found as early as the Pyramid of Unas. Where the magic text of the British Museum, published in Sharpe, *Inscriptions*, I, 9, reads      , the Unas text reads     .

There are other instances in the same texts, but I confine myself to these which cannot be disputed.



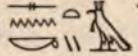
The name of the blind Horus,  according to *Todt*, 17, 44, is written with  instead of  in the *Älteste Texte*, pl. 3, line 35; pl. 5, line 4; pl. 11, line 4. This is a frequent variant.













The name of   , *en-aref*, "the city of Unconstrained," is written    in *Älteste Texte*, pl. 17, line 27.







 is never found in early times.  is only one of the very common blunders of inversion which I spoke about in *Zeitschrift*,

1877, p. 101, and proves nothing in favour of *nen*. If  is simply *em*, why should  not be simply *en*?

The "sehr deutliche Varianten" which Brugsch quotes against my view in his *Dictionary*, VII, 680, are all taken from the latest period of Egyptian inscriptions, centuries after the language was dead. I never denied the existence of such variants in the later period; I could readily furnish him a hundred more. Where are they to be found in the hieroglyphic inscriptions of the "Pharaonic periods?" If not in the inscriptions, it will be said, they are found in the papyri. Very true; but only in *one* class of papyri, and this gives a clue to their origin.

2. I say that the double form  is a somewhat artificial word. It is a word created by the scribes, like  and , though with a far greater show of reason.

The truth is simply this. In linear hieroglyphics  was transcribed by , or rather by the line . It was so transcribed even when purely ideographic and *non-phonetic*, as in the particle  and the determinative of *Sechem*. But as the particle often appears in the same document under the two forms  and , the copyist added a second  when the second form presented itself. Hence the admission into the same funereal papyrus of the forms  and . I do not think the latter will be found in any papyrus which is not in linear hieroglyphics, or the copy of such a document. The scribes of the later periods of hieroglyphic writing changed  into  and this into .

There is an old Egyptian word which is found in the three forms  , and  , the first being the simple, and the last the reduplicated form. I do not pretend to say that the simplest is the earliest. But I am quite certain that in each form the *anlaut* was vocalic, not consonantal. I have always read the pronoun  *enen*, not *nen*.  like all ideographic signs is syllabic, not alphabetic.

P. LE PAGE RENOUF.

The following communication has been received from Mr. Theo. G. Pinches on the Sale of a slave marked on the left hand with the name of his mistress:—

1. ¶ Šum-iddina, mâri-šu ša ¶ Šulâ, mâr ➤ sangu ➤ Gula
Šum-iddina, son of Šulâ, son of the priest of Gula,
2. ina migir libbi-šu ¶ Itti-Bêl-gûzu
in the joy of his heart, Itti-Bêl-gûzu
3. ➤ galla-šu ša šitti šumêli-šu ana šumi ša ✠ Meškitum
his servant, whose left wrist to the name of Meškitum
4. âššati-šu, šaṣratum ana êšten šušsanu mana
his wife, is inscribed, for one (and) two-thirds of a mana
kaspi ša ina êštin šikli bitka
of silver by the one shekel piece
5. nuḥḥutu, ana šimi gamrutu ana
coined, for the complete price to
6. ¶ Iddina-Nabû mâri-šu ša ¶ Nabû-êpiš-zirî mâr ➤ nappaḥu
Iddina-Nabû, son of Nabû-êpiš-zirî, son of the blacksmith
7. iddinu. Ūmû ša paḳari ina muḥḥi amêlutu šuatim
he has given. The day when a claim upon this slave
8. ittabšû, ¶ Šum-iddina amêlutam umarraḳamma
be made, Šum-iddina the slave shall forfeit and
9. ana ¶ Iddina-Nabû inaddin. Kaspam, êštin šušsanu mana
to Iddina-Nabû shall give. The silver, one and two-thirds of a mana
10. ša ina êštin šikli bitka nuḥḥutu šimi ¶ Itti-Bêl-gûzu
which is by the one shekel piece, coined, the price of Itti-Bêl-gûzu
11. ➤ galli-šu, ¶ Šum-iddina ina ḳatâ ¶ Iddina-Nabû êdir.
his servant, Šum-iddina by the hands of Iddina-Nabû has received.
12. ➤ Mukinni : ¶ Bêl-iddin, mâru ša ¶ Nabû-rimanni, mâr
Witnesses: Bêl-iddin, son of Nabû-rimanni, son
¶ ✠ Sin-našir;
of Sin-našir;
13. ¶ Nabû-ušur-napištum, mâru ša ¶ Nabû-šum-êšir, mâr
Nabû-ušur-napištu, son of Nabû-šum-êšir, son
¶ Nabunnâa;
of Nabunnâa;

14. ¶ Nabû-sab-šunu, mârû ša ¶ Bêl-âḫi-irba, mâr ¶ Tunâ ;
Nabû-sab-šunu, son of Bêl-âḫi-irba, son of Tunâ ;
15. ¶ Kiribtu, mârû ša Liširu, mâr ¶ Bêlu- ➤ Ušum-gallu ;
Kiribtu, son of Liširu, son of Bêlu-Ušumgallu ;
16. ¶ Ẹuddâa, mârû ša ¶ ➤ Marduk-irba, mâr ¶ ➤ Sin-
Kuddâa, son of Marduk-irba, son of Sin-
kudurri-ušur ;
kudurri-ušur ;
17. ¶ Irba- ➤ Marduk, mârû ša ¶ ➤ Gula-zir-têpuš,
Irba- Marduk, son of Gula-zir-têpuš,
mâr ➤ sangu ➤ Gula ;
son of the priest of Gula ;
18. ¶ Nabû-âḫi-šu, mârû ša ¶ Nabû-kišir, mâr ¶ Ilu-damur ;
Nabû-âḫi-šu, son of Nabû-kišir, son of Ilu-damur ;
19. ¶ Âḫê-iddin, mârû ša ¶ Bêli-šunu, mâr Êgibi ;
Âḫê-iddin, son of Bêli-šunu, son of Êgibi ;
20. ¶ Bêl-iddina mârû ša ¶ Šum-ukîn, mâr ¶ Bêl-êderu ;
Bêl-iddina son of Šum-ukîn, son of Bêl-êderu ;
21. ¶ ➤ Nergal-bališ, mârû ša ¶ Ârad- ➤ Gula, mâr ¶ Irani ;
Nergal-bališ, son of Ârad- Gula, son of Irani ;
22. ¶ Nabû-bulliš-su, mârû sa ¶ Baša, mâr ¶ Siatum ;
Nabû-bullitsu, son of Baša, son of Siatu ;
23. ¶ Bêl-iddin, mârû ša ¶ Nabû-ušêtiḫ-urri, mâr ➤ Kaldû.
Bêl-iddin, son of Nabû-ušêtiḫ-urri, son of the Chaldean.
Ina âšabi
In the sitting
24. ša ➤ Meškitum, mârû ša ¶ Bêl-lûmur, mâr ¶ ➤ Rammānu-šêa,
of Meškitu, daughter of Bêl-lûmur, son of Rammānu-šêa,
25. âššat ¶ Šum-iddina, nadin amêlut. ¶ Bêl-ittanna, dupšarru,
wife of Šum-iddina, the seller of the slave. Bêl-ittanna, the scribe,
26. mârû ša ¶ Bazuzu. Tintir-ki, âraḫ Âdari, ûmû XVI-KAM,
son of Bazuzu. Babylon, month Adar, day 16th,
šattu XX-KAM,
year 20th,
27. ¶ Dari'amyš šar Tintir-ki, šar matāti.
Darius, king of Babylon, king of countries.

FREE RENDERING

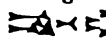

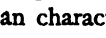

"Šum-iddina, son of Šulâ, son of the priest of Gula, has cheerfully sold Itti-Bêl-gûzu, his servant, whose left wrist is inscribed with the name of Meškitu, his wife, for one mana and two-thirds of silver, by the one shekel piece, coined, for the price complete, to Iddina-Nabû, son of Nabû-êpiš-ziri, son of the blacksmith.

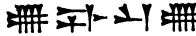
"If a claim be made upon this slave, Šum-iddina shall forfeit the slave, and shall give (him) to Iddina-Nabû.

"Šum-iddina has received from the hands of Iddina-Nabû the money, one mana and two-thirds, by the one shekel piece, coined, the price of Itti-Bêl-gûzu, his servant."

Here follow the names of twelve witnesses, and then the words:

"At the sitting of Meškitu, daughter of Bêl-lûmur, son of Rammânu-šêa, wife of Šum-iddina, the seller of the slave. Scribe: Bêl-ittanna, son of Bazuzu. Babylon, 16th day of Adar, 20th year of Darius, king of Babylon, king of countries."

The importance of this document in explaining the nature of that which I published in the *Proceedings* of April last, will not be overlooked. That the characters  (D.P. *sitti êmitti*) mean, as I conjectured, "right wrist," and, by extension, the back of the right hand, is now quite clear, from the parallel passage of the above text, which, leaving out the determinative prefix , gives the word with its phonetic complement and the character for "left" (), in Assyrian characters , *sitti šumêli*, "wrist of the left"), and proves its identity with the word in the passage quoted from Assurbanipal's Annals (*Proceedings* for April, 1883, p. 106; W.A.I. V, pl. 3, l. 93).

From this text we see also that the puzzling characters  are to be read *umarḫaunimma*, and that this word is formed of the Fut. Pu'ul of the root *marāḫu* with the ending of the plural, the particle *-ni*, and the mimmatum and lengthening. The meaning of the root מרק in Babylonian is evidently "to forfeit."




The untranscribed characters on page 104 of the *Proceedings* for April last, l. 4, and page 106, are therefore to be transcribed D.P. *sitti*. On page 104, l. 14, a hyphen is to be inserted between *mar* and *ḫa*, and the translation is to be "shall forfeit (her) and give (her) to Urmanû." On page 105, l. 21, instead of Nabû-ludda, transcribe and read Nabû-mušetik-urri.

so common in the early days of coining. The expression "white silver" most likely means "real silver," the word "silver" alone, without any adjective, being probably used, at this time, for "electrum."

In the above contract, as also in all others of the same kind, it is very likely that the slaves were not really sold, but only lent on hire.

Further remarks upon some of the doubtful words which occur in this inscription, will be found in a future communication.

The following communication, in continuation of his remarks on the Hypocephali in the British Museum, has been received from Dr. Birch:—

Another hypocephalus, with similar subjects and texts, No. 8445a.* In the upper division of the pupil is the two-headed god, wearing the horns and plumes, and with the jackal heads on the shoulders, standing holding the jackal standard. The hieroglyphs here read, "are known, thou art knowing them." At the right side is the boat with Osiris typified as the human-headed hawk, or the lord standing on a pylon with the name of Isis before him and Nephthys behind. In the compartment beneath is the boat of the Sun, with the scarabæus laid horizontally above the concentric quadrant in the middle, and Ra seated behind hawk-headed wearing the disk—before the scarab is *bat*. This is like the vignette of the 162nd chapter of the Ritual. On the upper compartment of the left side is, "thou hast been as the eight souls, thou hast lived." In the lower compartment is the mummied *akkar*, hawk of Socharis, in a boat (chapter 71). The central line has the mummied deities with four rams' heads, wearing the cap *atef* with two bodjes before the head, holding the combined sceptre  life, 'strong established.' The god is 'adored'  'four times'  *sep ftu*, by four standing cynocephali wearing lunar disks. On the right side is an oval with a horned snake, and on the left with another snake. These abodes or islands are probably some of those mentioned in the 149th chapter of the Ritual.

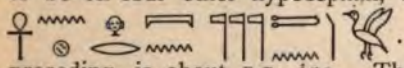
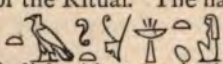
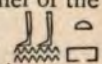
On the inverted portion of the pupil is the mystic cow of Athor, chapter 162 of the Ritual, having seated before it the four genii of the Amenti; behind this the goddess with the eye in a disk holding

* The number given in the text of the *Proceedings*, January, p. 52, should read 8445c.

a lotus and the serpent Nahab-ka, offering the right symbolic eye to a seated Pantheistic type of Amen Ra as Amsi, figures of part of the vignettes of the 162nd and following chapters of the Ritual. Above is a line of hieroglyphs: "The place behind the abode of the river, the place (*merh*) of the waters."

Round the margin which represents the tunica abbyinea of the eye, is the following: "Oh, box (of Tum) in the roofed house tall, tall spirit spirit, bull great god, living over the gods, creating his terrors, give thou life. Lives the soul of the Osiris, Tasherenkons, truthful daughter of the lady of a house, Tarutenbast, truthful, truthful."*

After the expression great god, the mutilated portion appears to be on four other hypocephali, which will subsequently appear,

 This hypocephalus, like the preceding, is about B.C. 350. They are all connected with the supplementary chapters of the Ritual. The name of the mother of the deceased appears to be . Some read  *ben ben*, 'the house of obelisks,' but *ben* is the 'pyramidion' or 'cap of an obelisk.' The whole mystically refers to the god Tum at Heliopolis, and the *tebb* is the shrine or ark, probably that opened by Piankhi (*Records of the Past*, Vol. II, p. 98).

The following has been received in reply to M. Ménant from Mr. Theo. G. Pinches:—

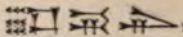
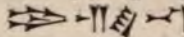
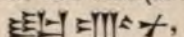
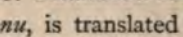
I hasten to reply to the courteous criticism of M. Ménant, whose valuable remarks I have read with great interest. But first I must say that it was not my intention to criticise or find fault with him, for in such a case as this the difficulty (even when a text is clear) of arriving at a right conclusion is very great; and I, who have copied and translated a large number of texts, have often been myself misled, and know how needful it is to put things very cautiously, even when they seem to be quite certain. It may here be remarked that it seems not to be generally known on the continent that the word "évidently" expresses doubt.

Without entering into an examination of all the questions raised

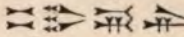
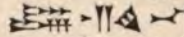
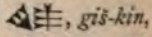
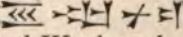
* Brugsch (*Wörterbuch*, Part II, pp. 534-535) translates this word *maxeru*, formerly interpreted truth, or declared true, by conqueror or victor. See also Deveria, *Recueil des Travaux*, Vol. I, p. 10, &c.

by M. Ménant, I will here merely give the reasons which induced me to state that Šargani is the same king as Šargina.

The principal arguments against Sargani being the same as Sargina are as follows:—

1. The spelling , *Šar-ga-ni*, instead of , *Šar-gi-na*.
2. The fact that (as Sir H. C. Rawlinson has pointed out to me) , *šar-ga-nu*, is translated by , *dan-nu*, "strong," in W.A.I., II, pl. 31, line 65.

In favour of Šargani being the same as Šargina:—

1. That Šargani, like Šargina, bears the distinctive title of king of Agadé.
2. That the style of the writing of the inscription of Naram-Sin, son of Šar-gina, was, judging from the copy published in W.A.I., I, pl. 3, No. 7, very nearly the same as that of the inscription of Šargani. The inscription also is in Babylonian, not Akkadian.
3. That Šargani may really be two words, and not connected with Šarganu = *dannu*. Compare the similarly formed , *Bin-gani*.
4. That even supposing Šargani and Šarganu to be one and the same word, the later rendering Šar-gina may be only a folk-etymology, arising either out of a wish to explain the word, or else a wish to refer every royal name to an Akkadian origin. In support of this supposition it is to be noted that , Šar-gina of Agadé takes, as his only epithet, that of *šarru dannu*, "the strong king," *par excellence* (see W.A.I., III, pl. 4, line 54).
5. That the Hebrew form of the name סַרְגֹּן, Sargōn, agrees much better with Šargani than with Šargina. Compare *lišānu*, "tongue," with the Hebrew לִשָּׁן, &c., &c. The weakening of *a* into *i* is shown in the word , *giš-kin*, Assyrianized , *kiš-ka-nu-u* (W.A.I., II, pl. 45, l. 52; and IV, pl. 15, l. 52, 53). The Hebrew Sargōn, which cannot have come from Šar-gina, was evidently borrowed from Šargani at a very early date. All these questions will be fully considered when my paper is printed in the *Transactions*.

The following communication has been received :—

MY DEAR MR. RYLANDS,

PARIS, *February*, 1884.

My last word. I entirely agree with Mr. Pinches; the personal opinion of anybody cannot modify the real situation: my assertion would not change wrong into right. Moreover, what is true for me, will be also applicable to Mr. Pinches.

I acknowledge with great pleasure that Mr. Pinches adopts the decipherment, and the translation I gave long ago (1863),* *Commentaires de la Grande Inscription de Sargon*, "who will burn my tablets," and that he does not translate, "who will refine my tablets."

I am equally happy to see Mr. Pinches adopting the views on the phonetic complement I gave forth in 1858, in my *Expédition de Mésopotamie*, &c., II, p. 97.

With great satisfaction I see also that Mr. Pinches adopts my views on the pronunciation of the Assyrian *u*, which I supposed in the year 1879, for several reasons, which Mr. Pinches silently adopts, to have sounded as French *u*.

As a philologist, I do by no means despise philology; and Mr. Pinches' words secure that he will ardently defend historical, archæological, and juridical studies.

JULIUS OPPERT.

The following communication has been received :—

DEAR MR. RYLANDS,

February 14th, 1884.

Last December the British Museum acquired a very interesting bronze object. It proves to be a mould for arrow heads, and as it is a very perfect specimen, some particulars of it are given here. The mould is $2\frac{3}{4}$ inches in height, $1\frac{1}{4}$ inches in width; the moveable dies when fitted in their places are $2\frac{1}{2}$ inches across, and the base $3\frac{3}{4}$ inches. The mould consists of six pieces: an elliptical base, hollowed to the depth of $\frac{7}{8}$ of an inch, containing three tapering bronze points (which formed the core of the arrow), situated at

* Apparently the interpretation "to scorch them," *i.e.*, tablets, was proposed by Rawlinson, Hincks, Oppert, and Talbot, in their translation of the Inscription of Tiglath Pileser I, in the year 1857 (see *Records of the Past*, Vol. V, p. 5, &c.—W.H.R.

regular intervals of half-an-inch from each other, the middle one being 1 inch high, and the other two $\frac{7}{8}$ of an inch. At each end of this portion (outside) there is a projection, which would almost lead one to suppose that it was fixed in wood or stone. (See figure at the foot of the page containing the drawing of the mould.)

Four pieces of bronze, A, B, C, D,* being the moveable dies mentioned above, fit into the base accurately, and together with it form the actual mould for the arrow heads. The whole is held together by a moveable ring of bronze fitting closely over the top of the mould.

Three arrow heads could be cast in this mould at one time: two three-bladed, and one one-bladed. Fig. 1 is a drawing of the single-bladed arrow head, showing the barb cast on the shaft. The third and end casting from the mould is of the same form, with the exception that the arrow is three-edged, somewhat resembling a bayonet. Figs. 2 and 3 represent a somewhat similar three-bladed arrow head found at Babylon.

The inner surfaces of the dies are carefully smoothed, and the dividing lines, slightly engraved in order to ensure precision in cutting the mould, still remain.

It is difficult to say by whom this mould was made, and at what period. Some think it to be Scythian workmanship. Arrow heads very similar to those which this mould could produce have been found in different parts of the world. Mr. Franks has known some to come from China, and they have been found during the excavations in Babylon and elsewhere. Mr. Newton, in his "Travels and Discoveries in the Levant," Vol. I, p. 307, says that at Calymnos, having removed the paving of an ancient road, "I found such a number of bronze arrow heads as to lead me almost to suppose that a shower of arrows had fallen here. The points of some of them were blunted." In the *Archæologia Aeliana*, Vol. I, p. 201, there is an account of the discovery at the foot of Mount Caucasus of an enormous quantity of bronze arrow heads, and in the drawing accompanying this description a number of different forms of them are given.

Yours truly,

ERNEST A. BUDGE.

* These are also shown in section underneath each division, slightly reduced in size.

Hebrew Inscription in the Necropolis at Joppa :—

The description of this monument, for which the Society is indebted to M. Clermont-Ganneau, unfortunately arrived too late for insertion in the present number of the *Proceedings*, but will be printed in the one for March.

Terra-cotta Seals in the collection of M. Schlumberger, of Paris :—

A plate of these seals, with descriptions by M. Georges Perrot, has already been published in the *Revue Archéologique*. He was kind enough to offer the use of the plate to the Society, but unfortunately, owing to the size, it was not available. It has been thought better to issue the annexed sketches at once, deferring a description and the photographic plate to a future part of the *Transactions*.

I must here offer my thanks to both MM. Schlumberger and Perrot, for placing the original seals at my disposal for publication.

W. H. RYLANDS.

The next meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, March 4th, 1884, at 8 p.m., when the following Paper will be read :—

By Dr. S. LOUIS :—"Handicrafts and Artizans mentioned in Talmudical Writings."

THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
————— Geographische Inschriften Altaegyptische Denkmäler.
Vols. I—III (Brugsch).
————— Recueil de Monuments Égyptiens, copiés sur lieux et
publiés par H. Brugsch et J. Dümichen. (4 vols., and
the text by Dümichen of vols. 3 and 4.)
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CHABAS, Mélanges Égyptologiques. 1862-1873.
————— L'Égyptologie. Tomes I and II, 1874 and 1875.
MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
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————— De Carchemis oppidi Situ et Historia Antiquissimâ.
8vo. Paris, 1872.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

FOURTEENTH SESSION, 1883-84.

Fifth Meeting, 4th March, 1884.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



From the Royal Geographical Society :—Proceedings and Monthly
Record of Geography. Vol. VI. No. 3. March. 8vo.
London. 1884.

From the Royal Asiatic Society :—The Journal. Vol. XVI.
Part 1. New Series. January, 1884. 8vo. London.

From the Anthropological Institute of Great Britain and Ireland :—
The Journal. Vol. XIII. No. 3. 8vo. London. February,
1884.

From the Royal Institute of British Architects :—The Proceedings.
Session 1883-84. No. 8. 4to. London.

From the Author :—Das Ritualbuch des Ammondienstes. Ein
beitrag zur geschichte der Kultusformen im alten Aegypten.
Von Dr. Oscar von Lemm. 8vo. Leipzig. 1882.

[No. XLV.]

From the Author:—Nebuchadnezzar, King of Babylon. On recently discovered Inscriptions of this King. By Ernest A. Budge, B.A.

Reprinted from the Journal of the Victoria Institute. 1884.

From Walter Morrison (*Vice-President*):—The Massorah, compiled from Manuscripts, Alphabetically and Lexically arranged. By Christian D. Ginsburg, LL.D. Vol. II. Folio. London. 1883.

From S. Birch, D.C.L., &c. (*President*):—Egypt after the War, being a narrative of a tour of inspection undertaken last autumn. By H. Villiers Stuart, M.P. 8vo. London. 1883.

From S. Birch, D.C.L., &c. (*President*):—The Pyramids and Temple of Gizeh. By W. M. Flinders Petrie. 4to. London. 1883.

From the Rev. W. Mead Jones:—The Sabbath Memorial. Septennial Volume. 1875-1881. Folio. London.

——— The History of the Sabbath and first day of the Week. By J. N. Andrews. Second edition, enlarged. 8vo. London. 1873.

——— The complete Testimony of the Fathers of the first three centuries concerning the Sabbath and first day. By J. N. Andrews. 8vo. London. 1873.

The following has been purchased by the Council for the Library of the Society:—

A History of Art in Chaldæa and Assyria. From the French of Georges Perrot and Charles Chipiez. Translated and edited by Walter Armstrong, B.A. 2 vols. 8vo. London. 1884.

The following were submitted for election, having been nominated on the 5th February, 1884:—

Rev. Gavin Carlyle, M.A., 5, Eaton Gardens, Ealing.

Arthur Davis, 30, Abbey Road, St. John's Wood, N.W.

E. Towry White, 31, Lansdowne Road, Clapham Road, S.W.

John Lang Currie, St. Kilda, Victoria.

Rev. Thomas Ladds, M.A., Leighton Vicarage, Kimbolton, St. Neots.

The following were nominated for election at the next meeting, on 1st April 1884:—

Rev. John Anthony Hassing, St. Anne's, Keighley, Yorks.

Sir Henry B. Meux, Bart., Dauntsey House, Chippenham, Wilts.

John Zeuch, Brühl 53, III, Leipzig.

Heinrich Zimmern, 13, Large Strasse, Leipzig.

Professor Thomas Joseph Lamy, Université de Louvain.

Mr. Theo. G. Pinches read the following letter from Mr. George Bertin:—

DEAR SIR,

I had not intended to raise this question touching the *Proceedings* of the Society, but I dare say I shall express the opinion of a great many members in saying that it would be advisable to prevent the *Proceedings* from becoming a medium for useless polemics, as now appears to be the tendency. I have avoided taking part in the various polemics, though I could have said many things and found many faults, but I wished, and still wish, to be quite neutral. However, to show the evil tendency it is sufficient to state the facts, and in so doing to avoid all personalities, I shall preserve the *incognito* of the fighters.

One member, A, publishes a note with the translation of an ancient document; another, B, at once writes a letter in which he criticises A and *re-translates the whole document*. This ought certainly not to be tolerated, as if all the students of the same subject, C, D, E, etc., sent their own translations of the same document and claimed to have them printed, the Society might have to publish forty or fifty translations of the same document. That is not all. A naturally enough wrote to defend his interpretation; then follow five or six polemical letters. But the most astonishing is the last letter of B, who declares that he agrees entirely with A. What then was all this noise about, and why did B *re-translate* the document of A? And B, in saying that he agrees with A, makes three statements, one of them at least being inaccurate, as is pointed out by another member, F.

The other instance is equally surprising:—G, in the course of a paper, criticizes the reading of H. H then writes a long letter, three pages of which is to state that if his mistake has been found out it is because his publication of the document is accurate; but I

declares that we may hope to have a better publication of this document. That is a rather good dose of cold water for H.

I know that the Committee that has the management of the publication of the *Proceedings* have a difficult task, also often an invidious one; but I think that these publications ought not to contain anything beside the reports of the meetings, and the announcements of new facts or discoveries, also perhaps short notes, but they ought certainly not to be a polemical arena.

MR. PINCHES having stated that the opinions expressed by Mr. Bertin coincided with his own, commented on the recent discussion between Dr. Oppert and M. Menant and himself printed in the *Proceedings*. He objected to letters having been inserted in the *Proceedings* after the proof of that particular Number had been presented to the meeting. He was of opinion that if every letter had been read he would have had an opportunity of making a reply; for if it could be shown at the meeting that a letter was not worth printing, then it ought not to appear in the publications of the Society.

The SECRETARY said that there seemed to be some mistake in the minds of Mr. Pinches and Mr. Bertin. The *Proceedings* did not represent the minutes of the various meetings alone—that formed only one part of them. They included, as was the original intention, any communications sent to the Society which were considered to be of interest to the members. It was hardly surprising in the present condition of knowledge of the Assyrian language, that opinions differed in the interpretation of many words; this was only to be expected; but it would be quite impossible for the Society to draw a hard and fast line, and say that because the translation of one Member did not agree with that of the publisher of a text, therefore their opinions were not to be printed in the *Proceedings*.

MR. D. MARSHALL suggested that the question opened by Messrs. Pinches and Bertin was one to be referred to the Council of the Society, and ought not to be discussed at the present time, when it only interfered with the papers to be read, and took up the time of the members, who had come there for another purpose.

This having been referred by the President to the meeting, it was decided that if Messrs. Pinches and Bertin considered they had any cause of complaint, a letter should be addressed to the Council embodying their supposed grievances.

A Paper was read by Dr. S. Louis, "On the Handicrafts and Artizans mentioned in Talmudical Writings :"—

This paper was intended to throw light upon the social and industrial habits of the Jews about two thousand years ago. As far as their degree of civilization and the state of their industries were concerned, the Jews who worshipped in the temple at Jerusalem are as much an extinct race as the Greeks and Romans, and the picture of their daily pursuits must be constructed from the relics of bygone ages.

The Jews having left but scanty records of their history in stone or marble, their literature must be referred to for information respecting their industries ; and the reader of Talmudical writings occasionally finds a word or an expression which becomes a source of great antiquarian interest. This was illustrated by reference to the words *תרונתק*, a leather case for surgical instruments (*Kelim* xvi, 8), and *תנורי בנות*, toy ovens (*Niddah* 26 *b*).

The author quoted several passages from the Talmud, showing in what estimation handicrafts were held by the learned, and enforcing the duty of having sons instructed in some mechanical art. Though a man was not considered to be dishonoured by the nature of his calling, yet some trades were regarded more favourably than others. Among those which were less approved of were the occupation of the butcher and that of the tanner.

The practice was referred to of certain trades being carried on in special localities. In Jerusalem there was a street of the bakers, a potter's gate, and a fuller's field ; in Alexandria there were separate quarters for the goldsmiths, the silversmiths, the ironworkers, the coppersmiths, and the weavers (*Succah* 51 *b*).

Some bond of union, something approaching to our guilds, seems to have existed in very early times. In the nineteenth chapter of the Acts, Demetrius, a silversmith, is related to have addressed the men of his craft on a matter touching the interests of their trade. In Jerusalem there was a locality called "the synagogue of the copper-smiths" (*Megillah* 26 *a*), where these artizans assembled, probably for purposes connected with their craft.

The custom was mentioned of artizans wearing characteristic badges indicative of their trade, and those worn by tailors, scribes, carpenters, wool-carders, dyers, and money-changers were indicated.

Handicrafts frequently became hereditary in families. In the Talmud (Joma 38 a) two families are mentioned, one who possessed the secret of baking the shewbread for the temple, and another who were specially skilled in the preparation of the holy incense.

Competition among workmen was not discouraged, and even an instance of trade combination is to be met with.

Some details were then entered into respecting the following handicrafts :—

I. *Bakers*.—The Talmudical expressions for bakers and bread were given, and the construction of baking ovens described. The bakers were not usually the bread-sellers, a custom which also seems to have prevailed in Greece, as may be inferred from a passage in Aristophanes (Frogs, 858).

II. *Metal-workers*.—The author was of opinion that the operation of reducing iron from the ore was not carried on among the Jews, but that iron was imported from other countries in bars or round lumps. A peculiar law relating to smithies was mentioned, also an appliance used by blacksmiths, called "the smith's donkey."

III. *Fullers and Dyers*.—The chief substances used as detergents, as well as some vegetable dye-stuffs applied by Jewish dyers, were enumerated; *red* and *blue* seem to have been the principal colours produced.

IV. *Perfumers and Hairdressers*.—Some ancient practices connected with these trades were referred to, as also the custom of women wearing false hair.

V. *Shoemakers*.—There are *two* words used in the Talmud for shoemaker, without any apparent difference in their signification. An eminent sage of the second century, R. Jochanan Hassandler, was by trade a sandal-maker.

VI. *Builders*.—A passage from Maimonides was cited, giving a description of the construction of mud walls.

VII. *Potters*.—Mention was made of a peculiar kind of manufacture, called in the Talmud כלי נתר, literally "natron vessels;" they were made from soda mixed with sand, and were only used as drinking vessels. These vessels are also referred to by Pliny (Hist. Nat., xxxi, 10).

VIII. *Physicians*.—According to Talmudical phraseology, the physicians belonged to the artizan class. Some peculiar practices of

the healing art were mentioned, and reference was made to a celebrated surgeon of the third century, who appears to have practised his calling with an unusual amount of delicacy and humanity.

Rev. A. Löwy, Mr. Bouverie Pusey, Mr. Theo. G. Pinches, and Dr. Louis added remarks.

A Paper by Mr. Theo. G. Pinches and Mr. Ernest A. Budge, on An Edict of Nebuchadnezzar I, about B.C. 1150, was read by the Secretary. It will be printed in a future number of the *Proceedings*.

A Note by Miss Giovanna Gonino, on a Statuette of Osorkon I, was read by the Secretary, which will be published, with a plate, in a future number of the *Proceedings*.

The following Communication has been received from M. Philippe Berger:—

MONSIEUR,

Lors d'un récent voyage en Angleterre, où j'avais été chargé par la Commission du Corpus Inscriptionum Semiticarum d'aller confronter le fragment de tarif religieux qui a été récemment trouvé à Carthage par le R. P. Delattre, avec ceux que possède le British Museum, notre honorable président, Dr. S. Birch, voulut bien me communiquer trois coupes avec inscriptions en caractères phéniciens encore inédites. Il y a un an déjà, M. Ary Renan avait eu l'occasion de voir ces graffiti, et il nous en avait rapporté des croquis à la plume, qui sont de l'exactitude la plus parfaite. Dès mon retour, j'en ai donné la traduction à la Société de Linguistique de Paris;* mais il m'a semblé que la publication de ces petits textes pourrait ne pas manquer d'intérêt pour la *Société d'Archéologie Biblique*; aussi je vous envoie la note que j'ai faite à leur sujet, en vous priant de vouloir bien l'insérer dans vos bulletins.

Les trois coupes qui font l'objet de cette note ont été trouvées à Nimroud, et sont depuis longtemps déjà au Musée Britannique. Elles sont en assez mauvais état. L'année dernière M. Pinches découvrit, sous le rebord artificiel de ciment dont on l'avait entourée pour la consolider, quelques caractères Sémitiques. M. Pinches, prévenu de cette trouvaille, reconnut, avec sa sagacité habituelle,

* *Bulletin de la Soc. de Ling. de Paris*, séance du 12 Mai, 1883.

un graffito phénicien. On poursuit la même opération sur d'autres coupes, et ce travail a amené la découverte d'épigraphes analogues sur deux autres coupes.

Ces inscriptions sont gravées à la pointe en caractères très-fins sur le rebord extérieur. Les caractères sont archaïques, très-soigneusement formés, et rien, à première vue, n'indique si nous sommes en présence d'araméen ou de phénicien, ce qui est une marque d'antiquité. Ces résultats sont tout-à-fait d'accord avec les indications fournies par la provenance de ces monuments. Ils ont été trouvés tous trois dans les ruines du palais de Nimroud, et datent donc au plus tard du 7^e siècle avant l'ère chrétienne. L'inscription se compose, sauf dans un cas, d'un seul nom propre; mais ces noms sont assez intéressants, et fournissent quelque chose de plus que la simple vue du monument. Je les prends dans l'ordre dans lequel je les ai examinés, en les faisant précéder des indications sommaires que M. Pinches a bien voulu me donner.

No. 1.

Nimroud. Sur une coupe du 7^e siècle environ, couverte de dessins concentriques très-déliés; au centre, une rosace formée par des fers de lance et des fleurs de lotus qui alternent. La coupe est mal conservée. Sur le rebord extérieur :

ליבחראל
"A Jibharél."

Il faut noter la forme du *iod*, qui incline vers l'araméen. Le nom **ליבחראל** signifie "celui que El éprouve," ou "celui que El choisit;" les deux sens sont étroitement liés en hébreu.

La formation d'un nom propre au moyen de l'imparfait est d'un emploi rare, et mérite d'être signalée. On peut en voir pourtant un ou deux exemples dans le *Corpus Inscr. Semiticarum*, t. I, No. 11.

No. 2.

Sur une coupe très-mutilée, de même provenance et de même époque. Au centre, une rosace. Sur le rebord extérieur :

לאלהלל
"A Elhillek."

Ce nom présente de grandes difficultés. La forme du **ל** est très-remarquable. Il n'a que deux barres transversales, et il est fait comme un *iod* archaïque auquel on aurait donné une seconde hampe; néanmoins la lecture est certaine. Il n'en est pas de même du sens.

Il n'existe pas de racine **הלח** en hébreu ; la racine **לח** est inusitée et ne donne aucun sens satisfaisant ; d'ailleurs cette forme ne pourrait s'expliquer que par un hiphil, or le hiphil en phénicien s'écrit par un iod. Il faut donc avoir recours, ainsi que je le disais déjà à M. Pinches, à la racine **הלך**, en admettant un changement du **ך** en **ח**. Ce changement ne doit être admis qu'avec une grande réserve ; pourtant M. Renan a réuni un certain nombre d'exemples, pour les cas du **ך** raphé dans lesquels il est difficile d'avoir recours à une autre explication. Voyez *Corpus Inscr. Sem.*, Nos. 50, 132, 143. Il faut donc probablement traduire **אלהלח** soit par le Kal de **הלך**, "El s'avance avec majesté," soit, ce qui serait mieux d'accord avec la formation ordinaire des noms théophores, par un piel, auquel on donnerait la force du hiphil : "Celui qu'El conduit." De toute façon, le sens me paraît douteux.

No. 3.

Sur une coupe de même provenance et de même époque, de style égyptien. La décoration, qui est assez riche, se compose d'une rangée de cartouches et d'une rangée d'hieroglyphes, séparées par des fleurs de lotus. Le milieu du plat est occupé par une grande étoile, au centre de laquelle s'en trouve une seconde beaucoup plus petite. Entre les rais de l'étoile on voit des fleurs de lotus surmontées de disques, dans lesquels sont inscrites des étoiles semblables à celle du centre.

Sur le rebord extérieur :

לבעלעזר . ספרא

"*A Baalezor, le scribe.*"

L'inscription ne présente aucune difficulté. Le nom Baalezor est phénicien, c'est celui d'un roi de Tyr ; mais la présence de l' **א** dans le mot **ספרא**, "scribe," prouve d'une façon certaine que nous avons affaire à de l'araméen. Les deux mots sont séparés par un point.

Sur la même ligne, à une certaine distance du commencement de cette inscription, on aperçoit les traces de quelques lettres, pleines de vert de gris et à peu près effacées. Je n'ai pas réussi à les déchiffrer. Elles paraissent plus grandes que les autres, et il n'y a rien dans l'intervalle.

Cette dernière inscription, malgré sa brièveté, nous fournit la clef d'un ou deux des problèmes que soulèvent les graffiti encore trop rares sur vases de métal. Quel est le sens de ces inscriptions ?

Sont-ce des marques d'auteur, ou de propriétaire? La mention "scribe," ספרא, qui suit le nom de Baalezor, ne laisse subsister aucun doute à cet égard. Puisque Baalezor était scribe, il n'était pas fondeur; le lamed initial est donc, dans ce monument et dans les autres de même genre, le lamed d'appartenance, et ces inscriptions sont des marques de propriétaire. Cette induction est confirmée par une observation que m'a communiquée à la Société de Linguistique M. Robert Mowat. Sur les monuments grecs et romains, les inscriptions analogues, toutes les fois qu'elles sont tracées à la pointe, sont des marques de propriétaire; les marques d'auteur, au contraire, sont ou bien imprimées dans le métal, ou bien faites au repoussé.

Une autre remarque également intéressante, c'est le caractère araméen de ces trois inscriptions. Nous avons vu que pour la dernière il est établi d'une façon indiscutable par la présence de l'aleph emphatique. Mais, même pour les deux autres, la présence deux fois répétée du nom El donne quelque consistance aux inductions assez vagues que l'on peut tirer de certains détails paléographiques. D'une façon générale, et sans vouloir en faire une règle absolue, El joue dans les noms propres araméens le même rôle que Baal dans les noms phéniciens. À priori, on a donc lieu de croire de préférence que des noms dans la composition desquels entre le nom du Dieu El sont d'origine araméenne; et, dans ce cas spécial, la chose est rendue à peu-près certaine par la proximité de la troisième inscription, qui est nettement araméenne. Le caractère araméen des inscriptions ne préjuge pas d'ailleurs la question de la provenance des plats. Ils peuvent très bien être d'origine phénicienne et avoir appartenu à des Syriens. Des vases trouvés dans les ruines du palais de Nimroud ne pouvaient même guère avoir d'autres propriétaires.

On doit en dire autant du quatrième vase à inscription de Nimroud, publié, il y a déjà longtemps, par Layard.* Ce vase, sur lequel on lit la légende לאבנט, ou plutôt, si l'on s'en tient à la forme des lettres, לאבנט (les deux noms sont également obscurs), doit aussi être mis au nombre des monuments à inscriptions araméennes. Enfin, il faut ranger dans la même catégorie deux autres coupes, dont l'une, qui est conservée au Varvakeion à Athènes, a été publiée par M. Euting;† l'autre, qui est au Musée de la Société des Amis des Sciences de Moscou, a paru dans la

* Layard, *Mon. of Niniveh*, 2nd Series, pl. LXII.

† *Punische Steine*, p. 33, pl. XL.

*Zeitschrift für der D. Morgenl. Gesellschaft.** Toutes les deux, portent des inscriptions franchement araméennes, mais plus récentes, et doivent sans doute être rapportées à l'époque Persane.

En somme, sur sept coupes à inscriptions sémitiques que nous connaissons, six portent des épigraphes araméennes; une seule fait exception, la coupe de Palestrina;† mais là, l'inscription même, אשנימער בן עשהא, a un caractère quelque peu différent; elle ne débute pas par le *lamed*, et elle est placée, non pas sur le rebord extérieur, mais au milieu du plat, audessus de l'aile de l'épervier. L' N qui termine le second nom propre doit être considéré non comme un aramaisme, mais plutôt comme un indice de provenance carthaginoise. Les lettres d'ailleurs présentent le même mélange que certaines inscriptions de Malte et de Sardaigne; on y trouve à côté de certaines formes très-archaïques d'autres beaucoup plus récentes,‡ de telle sorte qu'il est difficile, dans l'état actuel de la science, d'en déterminer l'époque avec quelque précision. Tout ce que l'on peut dire, c'est qu'elle est certainement antérieure, et peut-être de beaucoup, au 4^e siècle avant l'ère chrétienne.

The following description of the Hebrew Inscription in the Necropolis at Joppa, published with the *Proceedings* for February, has been received from M. Clermont-Ganneau:—

If the archaic Hebrew inscriptions in Phœnician characters, that is to say, anterior to our era, may be counted on the ten fingers, the Hebrew inscriptions in square characters, going back to the first ages of the Christian era, although more common, are still not very frequently to be met with in Palestine. The greater part of those which are known are rarely of a monumental nature. They are in general *graffiti*, hastily traced on ossuaries, or, as in the Necropolis of Joppa, on *tituli*, or little slabs of marble, fixed on the wall of the sepulchral cave. The necropolis of ancient Joppa, of which I determined the position in 1873, and which has since furnished a good number of Judaic, Greek, and some Hebrew inscriptions, might be the object of fruitful excavations. Quite recently Arab quarrymen have found there a Hebrew inscription, which by its dimensions, its form, and its tenour, is clearly not of the ordinary kind. It has been acquired by

* *Z.D.M.G.*, t. XXXIII, 1879, p. 292, pl. II.

† *Corpus Inscript. Sem.*, No. 164.

‡ *Cf. Corpus Inscript. Sem.*, Nos. 123, 123 bis, et 144.

the Baron von Ustinow, resident at Jaffa, who has had the kindness to send me a photograph and an excellent squeeze of it. It is engraved on a block of limestone measuring about 0·60 m. long by 0·15 m. wide. It is composed of three lines, enclosed in a tablet, with dove-tailed *oreillettes*, in the Roman style. The characters are well formed, and interesting for the history of Hebrew writing. The language is the Aramaic or Chaldaean Hebrew, such as it appears in the Talmud. Although it did not fail to present some difficulties, I have been able to decipher it completely :—

הדא קבורתא דיודן ברה
רבי טרפון בירבי נח נפש זיכרונ
לברכה שלום

“This is the sepulchre of Youdan, son of Rabbi Tarphon, the Beirabbi. May his soul rest in peace, and his memory be blessed. Farewell.”

This raises several curious questions :—

First of all, as to the proper names. That of יודן,* *Youdan*, is met with several times among the names of ancient rabbis. We know, for instance, a *Rabbi Youdan, son of Aijibo*, א״ר יודן בריה דר׳ אייבו.

That of טרפון,† *Tarphon*, has been illustrated by the famous adversary of Akiba. Rabbi Tarphon, of Lydda, figures among the learned men who assembled in that city at the epoch of Hadrian. Justinus Martyr, in his dialogue, charges this zealot, a determined enemy of the Judæo-Christians, with playing the part of adversary of Christianity. This name of Tarphon is, moreover, nothing but the transcription of the Greek *Τρύφων*, *Tryphon*, a name in very general use in Syria, which the Hellenizing Jews had adopted ; it was borne, for example, by one of the members of the Sanhedrim of Alexandria, colleague of Euodios and of Andron, who are mentioned on the occasion of the massacre of the Delta in the year 38.

The title of בירבי, *Beirabbi*, which is spelt and pronounced in various manners, ביריבי, *Berabbi*, בריבי, *Beribbi*, has not a very clear origin, but its meaning is not doubtful. It is, in the Talmud,

* Or יודנה, *Youdana*.

† *Abba Youdan, Rabbi Youdan the Nasi*, &c. (Cf. Levy, *nhbr. Wörterb.* s.v. See also Carmoly's "Pelerinages Juifs en Terre Sainte," page 166.)

‡ This is, I think, the true reading. The *phe* and the *wasw* are connected ; it would be wrong to consider these two united but distinct elements as a single *td*, and to read the name מרטן. (Cf. *Rabbi Yose, fils de מרטא*.)

a title of eminent scholars (belonging to the **בֵּירַב**, *bē-rab*, or to the **בֵּית־רַב**, *bet-rab*, to the grand school). A Rabbi Beribbi is an authorized doctor. We have, then, certainly, in our inscription, to do with a personage of mark, and worthy of the carefully composed epitaph by which honour was done to his memory.






















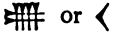
The epithet of Beirabbi, by the position which it occupies in the phrase, would seem rather to relate to the father to the Rabbi Tarphon, than to the son Youdan. However, without wishing to come to a precise identification, I cannot help comparing with this monument a passage of the Talmud (*Kiddushim*, 21 *b*), where there appears a Youdan exactly described as Beribbi: **יֹדָן בְּרִיבִי**.

The following communication has been received :—

DEAR SIR,

February 19th, 1884.

Having been perplexed and confused by the various diverse and complex systems as propounded by various Assyrian scholars, English, French, and German, etc., and feeling sure that it must cause great inconvenience to general readers, the undersigned, having paid considerable attention to this subject, have decided to adopt a rational system of transliteration, which is as follows :—

Character.	Transliteration.	Character.	Transliteration.
	' with any vowel		sa
	ḥa		ša
	ga		za
	ka		ša
	ḳa		da
	ba		ṭa
	pa		ta
	ma		a
	na		e
	la		i
	ra	 or <	u

Following the example of the Sanskrit grammarians, we have given the character carrying the vowel *a*. If at some future time it be found necessary or desirable to alter any part of this system, we hope it will not be considered inconsistent, our only object is to establish a simple method of transliteration.

G. BERTIN.

THEO. G. PINCHES.

E. A. BUDGE.

The following letter has been received :—

DEAR SIR,

Having noticed in the last number of the *Proceedings*, that you have copied, for publication, the whole of the hypocephali in the British Museum, and that you would like to receive copies of specimens which members might possess, I beg to enclose an exact tracing of a fine hypocephalus made of linen and plaster, presented to the Museum of the Louvre, and of which I gave an account in the *Revue Archéologique*, 1862, VI, p. 129. I add an extract of this article, as it may perhaps interest the readers of the *Proceedings*, although the subject has been ably treated by the eminent Egyptian scholar, Dr. Samuel Birch, President of the Society.

It is generally known, that one of the great dogmas of the religion of the ancient Egyptians was the belief in the continuation of life after death, and that the new existence was to begin in the old body, which the soul was to rejoin. This belief caused them to embalm the body, in order to preserve it intact until the day of resurrection, and to protect it by virtue of talismans. Amongst these amulets was the disk called hypocephalus, which was placed under the head of the mummy, to maintain the vital warmth of the body. The scenes portrayed on these disks relate, in all their details, to the resurrection and the renewed birth after death, and this idea is more particularly symbolized by the course of the sun, the living image of divine generation.

The hypocephalus in question is divided into four compartments, two of which are opposed to the two others, as if to indicate the two celestial hemispheres; the upper one above the terrestrial world, and the lower one below it. A little inscription seems to denote the name of the amulet; it heads the part which represents the lower or

dark hemisphere, from whence the sun was supposed to have come forth to mark the beginning of time, and reads as follows: "[Disk to be placed] beneath the head of the Osirian Tatu, the justified." Other specimens give the variation, "Producer of heat beneath the head of the Osirian —."

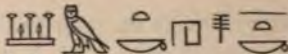
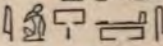
The first compartment shows the soul of the deceased, in the form of a hawk with a human head, adoring a cow which wears a disk and two feathers. Behind the soul is the hieroglyphical sign for *shadow*. The cow represents the goddess Hathor, who fulfils the important rôle of the Celestial Mother, and personifies the lower hemisphere of heaven in which the sun sets in the evening to issue from it the next morning, as after a new birth. She was supposed, in that character, to receive the deceased on his arrival at the gates of the Occident. Here, it is the soul of the deceased who asks to be born again in the bosom of the Celestial Mother. The 162nd chapter of the Book of the Dead shows the figure of this cow, and the text relating to it (which will be given further down) recommends, amongst other things, that her image should be on the hypocephalus. Behind the cow stands a goddess, having for her head a disk with the mystical eye in it, and holding a lotus flower, another symbol of renewed birth. According to the late M. de Rougé, the mystical eye, called *Uza*, conveys the idea of the renewal of a period, like the full-moon, the solstice, the equinoxes, &c., and it designates here the accomplishment of the period of resurrection, always assimilated with the daily and annual revival of the sun. The seated deity, half man and half hawk, is a type of Amon, the generating principle; he holds the whip in his hand, and an ithyphallic serpent with a hawk's head and human legs offers him the mystical eye. All these different symbols represent on one side the female, and on the other the male element, to express the idea of the eternal generative power.

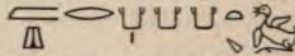
The second compartment shows the Sun in his boat, in the form of Num-Ra, ram-headed, a type the Sun generally takes when he traverses the lower hemisphere of heaven. The god is accompanied by six divine personages called *Ketiu*, who conduct and protect him in his course. At their head is Horus, with a hawk's head and the double crown of Upper and Lower Egypt, piercing with his spear the serpent Apophis, who tries to stop the march of the solar planet. This scene represents, allegorically, the power of the rising Sun dispersing the shadows by the brilliancy of his rays. A child, carrying

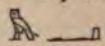
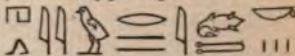
his hand to his mouth, is seated on a pedestal placed at the prow of the boat; it is Horus the younger, symbol of infancy, and here also of the newborn or rising Sun. The prow is ornamented by a large lotus blossom to enforce the same idea. A second boat carries a cynocephalus seated in a shrine; he is another symbol of the *Usa*, or perfect equilibrium, but also an emblem of Thoth, whom he replaces very often, when this god is identified with the moon. Before the cynocephalus is a kind of altar, with a libation vase and a lotus flower, the symbolism of which has already been explained. Other specimens represent the celestial and eternal generation of the Sun, by the goddess Nu-t, or heaven, leaning, with outstretched arms, over a scarabæus, the masculine principle of generation. This emblem refers, more particularly, to the material reconstruction of the being.

In the upper compartment of the reversed hemisphere is a double-faced deity, with two feathers on his head, and holding in his left hand a standard surmounted by a jackal. It is Amon, the supreme god of Thebes, identified with Ra, the Sun, under the name of Amon-Ra. As such, he receives all the qualifications attributed to the two deities, and represents (according to the late M. Devéria) the unseen and mysterious principle of Amon and the visible and brilliant power of Ra combined. The boat on the right contains the ark of Osiris defunct. A horizontal scarabæus is above it, having on one side the name of Isis, and on the other that of Nephthys, the two sisters of Osiris, who by their prayers effected the resurrection of their brother. They are supposed also to accomplish that of the deceased, as shown by some specimens on which the two goddesses are represented addressing prayers to his soul. On the left, a mummified hawk expanding his wings over a boat symbolizes, more especially, the resurrection of the soul. Above the hawk is the hieroglyphical sign for *BA*, the soul, and the forepart of a ram, both followed by plural terminations, and often used to express the same idea.







The centre of the second compartment is occupied by a quadruple ram-headed deity, Num-Ra, representing (according to Champollion) the Spirit of the four Elements, the Soul of the material world, and (according to Devéria) the Spirit of the four Winds or four cardinal points. Eight cynocephali, four on each side of the god, raise their hands in prayer. Two cartouches inscribed with serpents, and two cerastes, complete the scene.

line beneath reads  which is also obscure, and the lower line  *a pa ā s*, 'oh place of its ābode.'

 *m k'r ka t'a*, "under the authority of the male *ka t'a*" or (doubles). This part is obscure, and is not repeated in the texts of the chapters relating to the hypocephali. The text round the border reads, "I am Ammon, who is in thy mystery in thy . . . I am excluded from thy region like Tum in the great place in Heliopolis, I am the spirit not stopped at thy terrors."

The whole inscription here is difficult, the form  seems to be *em tut*, 'out of thy hand,' or 'power.' I am Tum in thy land, or the one put away from thy land, apparently alliterative with Tum, the god of Heliopolis, to whom these mystical hypocephali or eyes refer. The close of the sentence  is obscure, but occurs in the same form on another hypocephalus. It reads, *hair rnna sent k*, 'turned back to the terrors of thee,' or else 'my name (*rnna*) turning back thy terror.' There is no name of the proprietor attached to this hypocephalus.

The other hypocephalus, 8445 *e*, has the same scenes as those previously described, the upper section having the hawk of Socharis in the boat (chapter 71 of the Ritual), above five rams and three birds, and the god Ra in the (souls) boat vignette of chapters 100, 101, 102, 136; above the boat is the vertical scarabæus, between the boats is the deity with two heads and the jackal sceptre, probably the mystical figure of chapter 165. In the middle section is the four ram-headed type of Amen Ra, holding the sceptre *t'am*, or *uas*, having on each side two cynocephali standing in adoration. Before the god a cerastes serpent; behind, another serpent in an oval. On the other division, reversed, is the cow of Athor, having before it the four genii of the Amenti, and the scarabæus; behind the goddess with the eye in the disk for head, with flower in right hand; behind the cow is the seated disked Pantheistic deity adored by Nahab, or Nahab-ka. The inscription round the margin reads: 'Oh Ammon (of) the Ammons who are above (or the Amenti), give thy face to the body of the sistrum player of Amen Ra, Nasharpakhrat, justified daughter of the divine divine father sacrificer Hasnaf . . . of . . . Amen justified, making her safe in Kar Neter (Hades), thou hast made the warmth under head . . . being on earth.'

In this inscription occurs the unusual and later form  *Uas-ra* (Brugsch, *Worterbuch*, 986), for  or "Osiris," and the late sacerdotal title  perhaps a variant of  *tebh*, in the sense of 'sacrificer' (Brugsch, *Worterbuch*, p. 1633), but no actual variant of the form on the hypocephalus has yet been found, and the word, although often repeated, is of ambiguous meaning. The name  Hasenef is probably a variation of  Haresentef, 'delight of her father,' found on a late tablet. This hypocephalus, like the others, is of a late period, about B.C. 350.

The following letter has been received :—

THE BOW IN THE EGYPTIAN SKY.

DEAR MR. RYLANDS,

In my paper on Egyptian Mythology recently published in the *Transactions* of our Society, I hesitated (Vol. VIII, page 213) about identifying with the Rainbow the Bow mentioned in the 132nd chapter of the Book of the Dead. The Egyptian text is as follows :—























"I am the Lion-god, issuing from the Bow; he (the god) hath shot forth, he is the eye of Horus."




What is that Bow from which the Sun can be said to issue, or to have shot forth? A very good hint towards the solution of this enigma will be found in the *Εισαγωγή* of the Greek astronomer Geminus, who wrote in the year A.D. 77. This very able writer, in his seventh chapter, proves by excellent arguments that the moon derives its light from the sun, and he makes what Arago calls "l'observation très délicate" that a line drawn from the centre of the sun bisects at right angles the line which joins the two horns of the crescent.

Let us then call the Crescent a Bow. This Bow is always turned to the sun; the arrow which it shoots necessarily has for its aim the sun, or the sun is itself the missile shot from it.

The moon's crescent is, I believe, the real solution of the mythological riddle; which really implies an observation of lunar phenomena not less delicate than that which is praised in the Greek astronomer. But there are other allusions in the Book of the Dead which imply that the most ancient Egyptians were aware that the moon's light was derived from the sun.

The second chapter begins by addressing the sun-god,       "O thou, unique one, who shinest *from* the moon;" and the sixty-fifth chapter, which is of kindred import, begins in the same way:            "O thou who shinest forth from the moon."

Such is the true sense of these two passages. The preposition  or , *em*, is undoubtedly susceptible of the sense of *like*; but it is not in Egypt, but rather in northern regions like our own, that the sun is likely to be addressed as shining *like* the moon. And if he really shone like the moon he would not be  *uā*, unique.

It is a delightful thing to acknowledge one's errors. Let me therefore take this opportunity of saying that I was wrong at p. 199 (note) of this paper on Mythology, in my explanation of . The latter sign  is not a mistake for  as I thought, for it occurs repeatedly in very ancient monuments (see e.g., *Denkmäler*, II, 36, 89 *a* and *c*). But this acknowledgment does not bring me one whit nearer to the opinion which I was controverting.

P. LE P. RENOUF.

THE ALEPPO INSCRIPTION.

In my note on this inscription printed in the *Proceedings* of June 5th, 1883, I mentioned that a sketch had been taken by Major-General S. W. Crawford. It is, so far as I am aware, the only other copy not published, and I am happy, through the kindness of Major-General Crawford, to be able to place it before the Members of the Society, and thus complete the series of illustrations of this text, the original being now destroyed.

The sketch of which the annexed plate is a copy was made on the 31st March, 1876, and is thus described by Major-General Crawford:—Basalt stone in Mosque of Famia-el-Kâkân, Aleppo. "I did the best I could to copy it exactly. There was another stone with an inscription of same character in a house near by. The stone was used as a sill, and the characters were illegible. A crowd collected as I was copying the one near the Antioch gate, but as I had protection I was not disturbed."

I cannot but agree with the opinion of the late George Smith, who told General Crawford that it was the best copy that had been taken of the inscription, and I may add that from it some of the errors of other copyists may be easily corrected.

It must, however, always be a subject of regret that none of our officials in Aleppo, with so many opportunities, ever took the trouble to obtain either a photograph or squeeze of this interesting stone.

W. H. RYLANDS.

NOTE.—The description by M. Clermont-Ganneau of the altar found near Mount Gerezim, has unfortunately not yet come to hand. It will be published in a future number of the *Proceedings*.

W. H. R.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, 1st April, 1884, at 8 p.m., when the following papers will be read:—

I. DR. CHOTZNER:—"Notes on the Social Position and Life of the Hebrew Woman in Biblical Times."

II. REV. A. LÖWY:—"Technological Terms (Hebraic and non-Hebraic), marking the progress of Ancient Culture."

ERRATA,

Proceedings, February, 1884.

Page 77, line 8 from end, *after* Semitic *add* alphabet.

Page 77, line 7 from end, *for* letter, names *read* letter-names.

Page 79, line 23, *for* then *read* the.



Page 80, line 8, *for* Prissi *read* Prisse.

Page 81, line 16, *for* Epypt *read* Egypt.

Page 81, line 11 from end, *after* long *insert* been.

Page 82, line 8 from end, *for* syllabisms *read* syllabism.

Page 85, line 20, *for*  *read* .

Page 86, line 23, *for*  *read* .



**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEV, Grammaire Démotique. 1 vol., folio.
 ————— Geographische Inschriften Altaegyptische Denkmaeler.
 Vols. I—III (Brugsch).
 ————— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ————— 2nd series, 1869.
 ————— Altaegyptische Kalender-Inschriften, 1866.
 ————— Tempel-Inschriften, 1862. 2 vols., folio.
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar and Chrestomathy.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, 6th and 7th Ancient Monarchies.
 ————— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ————— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ————— De Carchemis oppidi Situ et Historia Antiquissimâ.
 8vo. Paris, 1872.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

FOURTEENTH SESSION, 1883-84.

Sixth Meeting, 1st April, 1884.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—The Proceedings. Vol. XXXVI. No. 29. 8vo. London, 1884.

From the Royal Geographical Society :—The Proceedings and Monthly Record of Geography. Vol. VI. No. 4. 8vo. London, 1884.

From the Royal Institute of British Architects :—The Proceedings Session 1883-84. Nos. 9 and 10. 4to. London.

From the Académie Impériale des Sciences de St. Pétersbourg :—Mélanges asiatiques. Tome IX. Livr. 1. 8vo. St. Petersburg, 1883.

From the Editor :—The American Antiquarian and Oriental Journal. Vol. VI. No. 1. January, 1884. 8vo. Chicago.

From Dr. Oscar von Lem :—The Pentateuch, with a Russian Translation by M. Mandelstamm. 4to. Berlin, 1872.

From the Author :—Dictionnaire du Papyrus Harris. No. 1. Publié par S. Birch, d'après l'original du British Museum, par le Dr. Karl Piehl. 8vo. Vienna, 1882.

From the Author :—Dialectes Egyptiens, retrouvés au Papyrus Harris, No. 1, par le Docteur Karl Piehl. 8vo. Stockholm. 1882.

[No. XLVI.]

From the Author:—Israel im Aegypten. Von Prof. Dr. Heinrich Brugsch. 8vo.

From the Author:—Die Chamirsprache in Abessinien. Part I. Von Leo Reinisch. 8vo. Wien. 1884.

Aus dem Jahrgange 1883 der Sitzungsberichte der Phil.-hist. Classe der kais.-Akademie der Wissenschaften (CV. B., 2. Heft, S. 573), besonders abgedruckt.

From the Author (D. Pierides):—The Cyprus Museum: a short account of operations. 4to.

The following have been purchased by the Council for the Library of the Society:—

Hieroglyphics collected by the Egyptian Society, arranged by Thomas Young, M.D., F.R.S. Folio. London. 1882.

Pauli Ernesti Jablonskii Opuscula, quibus lingua antiquitas Aegyptiorum, difficilia librorum sacrorum loca et Historiae ecclesiasticae capita illustrantur. 4 vols. 8vo. Lugduni Batavorum. 1804 to 1813.

Scripturae linguae Phoeniciae monumenta, quotquot supersunt edita et inedita ad autographorum optimorumque exemplorum fidem edidit additisque de scriptura et lingua Phœnicum commentariis illustravit Guil. Gesenius. 3 parts. 4to. Lipsiae. 1837.

Palms and Temples, being notes of a four months' voyage upon the Nile. By Julian T. B. Arnold. 8vo. London. 1882.

The following were nominated for election at the next Meeting on May 6th, 1884:—

Principal John Cairns, D.D., United Presbyterian College, Edinburgh.

Dr. G. Lausing, The American Mission, Cairo.

I. D. Moody, Mendota, Illinois, U.S.A.

Dillwyn Parish, Widmore, Bromley, Kent.

J. G. E. Sibbald, The Admiralty, Spring Gardens.

The following were elected members of the Society, having been nominated on March 4th:—

Rev. Antony John Hassing, St. Anne's, Keighley, Yorks.

Sir Henry B. Meux, Bart., Dauntsey House, Chippenham, Wilts.

John Zeuch, Brühl 53, III, Leipzig.

Heinrich Zimmermann, 13, Large Strasse, Leipzig.

Professor Thomas Joseph Lamy, Université de Louvain.

A paper was read by Dr. Chotzner, "On the Life and Social Position of Hebrew Women in Biblical Times :"—

This paper was intended to give, as far as can be ascertained from the Biblical records, a faithful description of the mode of life, and of the rank held at home by Hebrew women. An erroneous notion, Dr. Chotzner stated, seemed to prevail as to the place assigned to Hebrew women in the family and society by the Mosaic law, as well as to the actual position she occupied in Biblical times. It was, he said, generally believed that, owing to the fact that polygamy was silently tolerated, and because a certain amount of authority was given to the father and husband over his daughters and wife respectively the position of the woman of old must have been a low and degraded one. This was found on examination not to be correct, and from the issue of this review of the past history of her position it would be seen first, that she then enjoyed a greater amount of freedom than any other Oriental woman, and also that her mode of life during a long period resembled in some respects what we are accustomed to meet with in modern society.

The records of this history naturally divided themselves into two distinct periods. The first, commencing with the Creation, terminated at the time when the Israelites took possession of Palestine. The second continued from that time up to the date at which the second Temple in Jerusalem was built.

Naturally the prominent features of the first division are great simplicity of manner from their primitive mode of life, occasioned by their living either in the open air or in tents. The same simplicity is manifested in respect to their costume. Having pointed out the peculiarities of their life and condition in the first division, Dr. Chotzner passed to the second, during which a remarkable change took place in the life, habits, and social standing of Hebrew women. The simplicity of manners gave way to a punctilious etiquette, and a life of luxury, and to some extravagant habits. At the same time, little by little, the condition of the women improved, for the most part owing to the natural change brought about by their having a permanent abode in large commercial towns : thus coming more in contact with their own people and foreign nationalities, and producing results which Dr. Chotzner endeavoured to trace from the few incidents of life handed down from ancient times.

The Rev. A. Löwy, Rev. W. Wright, D.D., Rev. J. Marshall, Mr. G. A. Simcox, Dr. S. Louis, Dr. Chotzner, and the President took part in the discussion which ensued.

The following paper by the Rev. A. Löwy, "On Technological Terms in Ancient Semitic Culture and Folk-lore," was read:—

The instructive lecture which Dr. Louis delivered at the last meeting, on the trades mentioned in the Talmud, gave me the suggestion to offer a few observations on these two subjects:—

First. On the technological terms in the Hebrew language, and also occurring in other Semitic and in various non-Semitic languages.

Second. On the position of the *Smith* among the Semitic and non-Semitic nations.

I. TECHNOLOGICAL TERMS.—I wish to point out a curious phenomenon in the technological history of the ancient Hebrews, namely, that their words relating to handicrafts gave way very considerably to Greek and Latin terms, which received their denizenship in the post-biblical literature of the Jews and the Syro-Christians.

The cause of this dismissal of ancient technical terms and the introduction of non-Semitic substitutes can easily be accounted for. The changes in the ownership of the country by successive conquerors revolutionised the languages of the original inhabitants. The conquests of Alexander the Great brought a new species of culture into the lands peopled by a large portion of the Semitic race. Domestic and public improvements were now made in various handicrafts, and these improvements having affected the employments and the habits of the people, they found a faithful record in Hebraic and in Aramaic literature. The Greek language, in particular, gained in ancient times the same preponderance, as the French language—through causes peculiar to itself—has acquired in modern centuries. In Alexandria the Jews used to recite their prayers in Greek. Opinions expressing admiration for the melodious Greek language occur in ancient Jewish works; and these opinions are set aside by other Jewish authorities, who would not permit that Jewish maidens should be instructed in Greek. Even this objection proves that Greek was as much in vogue among the Jews as it was among the Romans. Within a hundred years before the rise of Christianity there came the incubus of the Roman domination. These foreigners brought with them an additional nomenclature, but the ancient Hebrew and the Aramaic writings were more impregnated with

Hellenic than with Latin words. In the tradesman's shop, and in the marketing bazaar, an interchange of foreign words, side by side with a traffic in mercantile goods, became a matter of common necessity. The new words served as the stamp and became the evidence of a newly introduced culture. A few words relating to various trades, occupations, places and things, may suffice to illustrate the facts which have been here adduced.

The weaver, Hebrew *oreg*, is called in Rabbinical writings and in the Syriac, *gardāi*; from the dialectic Greek word *γερδος*.

The textile material is called (from the same Greek word) *garditha*. This recurs in the continental word *gardine* (a curtain).

The fringes on the fringed garment of the Israelites, in Hebrew, *tsitsith*, is in the Aramaic versions of Onkelos and of Jonathan ben Uzziel, *kruspēda*, from the Greek *κράσπεδον*. The same word, but in plural, is employed in the Septuagint version of the law relating to the fringed garments. (Numbers xv, 38.) The Greek translators apparently read *tsitzioth* ("fringes"), instead of *tsitsith* ("a fringe").

Baker's Trade. Fine flour, in Hebrew *soleth*, is called in the Aramaic dialect *kimcha semida*. The latter word corresponds with the Greek *σεμίδαλις*, or *σεμεδαλις*.

Several terms relating to confectionery have characteristic names derived from the Greek. For instance, *iscritvan*, a thin cake, in Greek *ἰσχαρίτης*.

Architecture. The architect is called in the Rabbinical language *architecton*. A palace is called *paltin*; the dining-room, *teraclin* (*triclinium*); a treasury is called *apotheke*; and theatre, *tiatron*, pl. *tiatroth*.

Carpenter's and Joiner's Work. The Hebrew *hadom*, a footstool, is in Rabbinical language *epipodin*, from the Greek *ἐπιπόδιον*.

To the Greeks the Hebrews were also indebted for an insight into engineering work, an engine or a machine being called *mangania*, from the Greek word *μάγγανον*.

With the view of eventually making a comparison between the culture of the ancient Hebrews and their post-biblical successors, I noted down all the technical terms which occur in the Hebrew Scriptures. A strict classification of these terms is impossible. Many words which could be placed under one particular head might with equal cogency be included in a different class. Omitting half-a-

dozen words relating to the potter's work, the technical stock of words is approximately as follows:—

1. Terms relating to artificers in metals, stone, and wood, and which concern the producer, the working material, and the product, amount to 160 words.

2. Terms relating to buildings and kindred structures, 140 words.

3. Implements, 130 words.

4. Concerning the weaver's pursuit, 130 words.

5. Relative to garments, 50 words.

6. Relative to food, drink, and ointments, 40 words.

7. Relative to weights and measures, 35 words.

8. Relative to colours, 15 words.

Total of technical terms, 700 words.

II. In referring to the position which the smith holds in the antiquities of nations, we find among the Semites no less than among the Aryans, that the title of the smith covers a much larger ground than is implied by his modern productions. The smith holds a place of his own in the ancient traditions which are reproduced in general folk-lore.

In the present inquiry I will adopt the following order: First I will examine the various significations of the Hebrew word *charash*, one meaning of which is "smith."

I will next pass on to languages akin to Hebrew, and then refer to Aryan names, all of which have engendered curious ideas and traditions. These ideas and traditions among Semitic and non-Semitic races seem to run in parallel lines, though originally they may have radiated from one centre.

The idiomatic Hebrew expressions relating to the smith are of more ancient date than the monotheistic teachings of Moses, than any legislative enactments against deep-rooted superstitions, than the appearance of Israelites in the community of nations.

It has already been stated that the Hebrew designation of "smith" is CHARASH. According to a common but not always a correct rule, all Hebrew nouns are supposed to have been developed out of verbs. The verb from which we can trace the word *charash* (*Smith*) has four meanings, all of which may be summed up in the idea "to work out," or "to contrive." I give the translation of the verb *charash* in the following order:—

1st. To work as an artificer in common metals, in stone, in wood.

2nd. To work as a ploughman in the fields, that is, to plough.

3rd. To work out a series of thoughts, that is, to be still; also, to be deaf or dumb.

4th. To work out a series of mischievous thoughts, that is, to plot.

These four notions are interchangeable, and are capable of producing a perfect kaleidoscope of poetic imagery.

For example (No. 4), *to plot*, is the same as (No. 2), *to plough*, in the region of mischief. To explain this connection of ideas I refer to Hosea x, 13: "Ye have ploughed up the field of wickedness, ye have reaped iniquity."

I am here principally occupied with the first of these four meanings. The labour and title of the smith as an artificer, or as the contriver of many useful pieces of work, must have been early and widely known when the ancestors of the nations belonging to the stock of the Semitic family were still living together, perhaps on the banks of the Euphrates and the Tigris. The Arabs had not yet taken to the life of nomads, and the Syrians shared the household opinions of those who became the ancestors of the Hebrews.

The smith is the people's prominent artificer, according to the testimonies of Isaiah (xl, 19, 20, and xl, 17), Jeremiah x, 3 and 9), and Hosea viii, 6. He is employed as the manufacturer of idols, as the armourer in the time of war, and as the agricultural implement maker in the time of peace (1 Sam. xiii). Like the corresponding terms in Greek, *τεχνίτης*, and in Latin, *faber*, the Hebrew word *charash* was applied to the skilful followers of various plastic handicrafts. The iron-smith was distinguished as *charash barsel*, the copper-smith as *charash nechosheth*, the sculptor or stone-worker as *charash eben*, the worker in wood as *charash etsim*. When the art of the smith who worked in iron and in brass became marked by the use of a special apparatus, that is by the use of the bellows, he received the designation of *nafcha*, from *nafach*, to blow with *bellows*, which according to Mr. Pinches is identical with the Assyrian term *napchu*.

But we must turn back to a very primitive time. The people looked with amazement, as village children do in the present day, at the man capable of causing inflexible metal to yield to the force of the fire and the hammer, or capable of converting fused and liquid masses of metal into hard and permanent implements. The artificer became identified with the mysterious worker of miracles and incantations.

In civilising Mosaism, *charash* meant an artificer, a skilful and inventive contriver. In the romance of folk-lore *charash* meant an

artificer whose power extended to supernatural performances. The man professing to understand incantations or snake-charming was called *chacham charashim*, literally the wisest of artificers, and this title was transferred to the skilfully manufacturing artizan. His further epithet was *nebon lachash*, i.e., capable of effectually whispering to snakes, so as to take away from them their deadly poison. If the wizard failed in depriving the adder of its venom there was the excuse ready at hand, the adder is deaf and cannot hear the charmer's incantation. This excuse lies at the foundation of the idiomatic irony in Ps. lviii, 5, "Their fury is like the fury of the serpent. They are like the deaf *pethen* (python) that stoppeth up its ear." In another section of the Bible we meet with a similar reference to serpents and cockatrices, "against which there is no charm."*

In the Aramean, Jewish, and Christian idioms, *charasha* stands for *sorcerer*. The ancient notion that the "smith as the manual artificer" has been at work disappears in these idioms. The *nafcha*, as has already been stated, denotes the true working smith. In the Aramaic language *nagar*, and in Arabic *najar*, stands for the skilful artificer.

And as the various handicrafts became more distinct from each other, this word *nagar* was in the languages just mentioned† employed to denote "carpenter."

A striking parallel between Semitic and non-Semitic folk-lore is exhibited in the position assigned to the smith as the people's great

* It may here be noticed that the verb connected with *nachash*, a snake, is often employed in the sense of working as a wizard or diviner (see for example Gen. xlv, 5 and 15). In Numbers xxiv, 1, the Anglican version has, "he (Balaam) went not . . . to seek *incantations*." This word, "incantations" is a translation of *nehashim*, which literally means "snakes."

† In regard to the origin of this word, I venture to suggest that it originally meant smith, and is identical with the modern Persian word *ahangar*, a smith. *Ahan* means iron, *gar* means a worker. *Ahan* is identical with the Latin *aheneus* or *aeneus*, metal or brass. This word does not seem to have been unknown to the Hebrews. In Jeremiah xxxvi, 22 and 23 occurs the word *ah*, which, according to the mediæval lexicographer Parchon, mean a brazen vessel. This *ah* is thus connected with *ahan* in Persian and the adjective *aheneus* in Latin. The Persian *ahangar* appears in this instance to be reproduced in the shortened form *nagar*.

Such stunted forms are very frequent in Hebrew, and this interchange of technical terms amongst Semites and Aryans was not of exceptional occurrence. The Persians adopted the Hebrew *tannur*, a furnace, and this instance does not stand isolated.

artificer, as the worker of miracles, as the sagacious deliverer from the danger of poisonous snakes.

In Aryan mythology which has been perpetuated in ancient epics and in long-lived popular traditions, the smith makes his productions of sword and armour irresistible by dipping them in dragon's blood ; just as a man taking a bath in such blood was supposed to have made himself invulnerable. The name of the smith always serves as the designation of the owner of pre-eminent manual skill.

Grimm, and after him many others, in exploring the Iceland Sagas, brought to light the fact that the old Scandinavians admired the authors of songs under the title of song-smiths, and they dreaded the baleful smith, that is the worker of injury, whom they styled *bólvasmithr*. The Anglo-Saxons had their workers of glory under the name of *wonder-smith*, and the earners of honour under the name of *ere-smith*. In the same way we find in the text of the Hebrew Scriptures the phrase *choresh raah*, which means the contriver or forger of mischief. The tendency of skill, if not controlled otherwise, is to apply the masterly monopoly to singularly selfish purposes. The limping Vulcan reappears in the *diable boiteux* and in numerous folk-tales in perfectly analogous disguises. The Roman Vulcan is phonetically transferred into the Germanic *Wieland*, the smith. This name, commencing with the letters *w, i, l*, or *w, e, l*, means cunning both in the sense of skilfulness and of slyness.

Grimm was the first to point out that the *smithy* of the worker at the forge was called in Germany until a comparatively recent time "*Wieland's Haus*."

Sir Walter Scott, in "*Kenilworth*," introduces Wayland the Smith as a beneficent mystic. This Wayland obviously derived his name from a mythological prototype. But the fundamental form of this name, the *W, i, l*, survives in the English language only in an opprobrious sense, in the word "*wily*," or "*wiles*," and also in the word "*guile*." In like manner the Greek *τεχνη*, though respectably connected with our word "*technical*" and "*technology*," was capable of conveying the idea of "*artfulness*;" whilst the Latin *faber* (derived from *fac-ber*), the fac-totum of artificer's work, gave rise to "*fabrication*," to show that skill may lead to spurious manufacture, and that the forge of the smith may suggest the impositions of the "*forger*." These turnings from right-doings to wrong-doings find their corresponding type in the Hebrew word *charash*, the smith. It may be a matter of contention whether the Hebrew word *charash* originally

signified *an artificer*, and meant at a later time *the plough-man*; or whether the agricultural signification preceded the meaning of artificer. But I will, in conclusion, draw attention to a parallel set of words.

The Latin *aro*, "I plough," is enlarged in *arator*, the ploughman, and in *aratrum*, the plough, just as the Hebrew *charash*, "to plough," is reproduced in *choresh*, "the ploughman," and *macharesheth*, "the ploughshare." From *aro*, "I plough," or "I labour," we again have *ars artis*, and if we translate into Hebrew the phrase "a work of art," we would say, *ma'aseh yēde charash*, "the handiwork of an artificer." The impostor's *artfulness* would similarly be rendered into Hebrew by the word *charash*. We would say in classical Hebrew, "he contriveth," or "he plougheth up falsehood in his heart." The smith's work and the ploughman's labour meet together in that well-known Biblical passage, which may well have been suggested by the twofold meaning of *charash*, and illustrates peace as supplanting human strife: "They shall strike their swords into ploughshares, and their spears into pruning hooks.

But in the early history of man the regular pursuit of the ploughman came later than the desultory contrivances of the wandering artificer. For this reason it is presumable that the first meaning of *charash* was "to contrive," and that this Hebrew word must be relegated to the more remote period, when the settlements of the husbandman were not yet thought of, and when the folk-lore about *charash* the smith was still in its infancy.

Remarks were added by Dr. S. Louis, Dr. Chotzner, and the President.

Thanks were returned for these communications.

The following is the paper by Mr. Theo. G. Pinches and Mr. E. A. Budge, read at the last meeting, March 4th:—"On an Edict of Nebuchadnezzar I (about B.C. 1150)."

The object from which this translation is made is $25\frac{1}{2}$ inches high, $8\frac{1}{2}$ broad, $6\frac{3}{4}$ thick. It is made of hard white limestone, and is like the so-called "boundary stones" in shape. It was found by Mr. Rassam at Abū-habbah in 1882. It contains two columns of beautifully executed writing, each column containing sixty lines. The inscription covers two sides of the monument, and the third is occupied by the emblems of the gods (or as some think, signs of the Zodiac) commonly found on stones of this class. A representation

of these, together with a copy of the original text, and a transcription into later Babylonian, will be found in the second part of the 5th volume of the Cuneiform Inscriptions of Western Asia.

The following translation was made as far back as last September, but the authors considered that they had no right to forestall the official publication of the British Museum by publishing so large and important a section of volume. As, however, a copy* [the execution of which might be improved] of the text, with a transcription and a German translation, has lately appeared, it has been thought advisable to issue a correct text and a translation.

The text begins with the name, titles, and summary of the conquests of Nebuchadnezzar I. The god Marduk commanded him to set forth on a warlike expedition, and for the fulfilment of this order the pious king set forth from Dêr, "the fortress of Anu," and wasted the country for thirty kasbu (*i.e.*, sixty miles). The time of the year was most unpropitious, for it was sultry June; all wells, fountains, and brooks had dried up, and no water of any sort was to be had. But in spite of these difficulties the warlike king's zeal was unabated; he marched forward sustained by the gods, and none dared to oppose him.

Now a certain Ritti-Marduk, the master of Beth-Karziyabku, held a fortress called Beth-Imitti (*i.e.*, house of my right hand), and he was not a tributary to Nebuchadnezzar. While Nebuchadnezzar was marching and capturing the country far and wide, all the kings of those parts gathered together to oppose him. The text describes their meeting and battle of the allied forces with Nebuchadnezzar under the metaphor of a storm. The dust raised up by their forces darkened the face of the sun, and their attack is compared to the driving on of the hurricane, the meeting of clouds charged with lightning, and the torrents of rain pouring down. The confusion was so great that one man could not recognize another. Ritti-Marduk courageously burnt his fortress to prevent its falling into the hands of the enemy, and came down to take part in the fight against the king of Elam and the other kings hostile to Nebuchadnezzar. Whether his forces were too few, or from whatever cause, like Josiah, he was beaten, and his country made tributary to the king of Elam. Nebuchadnezzar, mindful of his spirited resistance, took his part, and made an expedition against the king of Elam, ravaged it, and took great spoil therefrom.

* Hilprecht, Freibrief Nebuchadnezzar I. 4to. Leipzig, 1883.

When he returned to Akkad he remembered with gratitude and goodwill the services of Ritti-Marduk. The kingdom of Beth-Karziyabku, which had been granted to Ritti-Marduk in days of old by a former king of Babylonia (?), as a province independent of the kingdom of Namar (in which it was situated), had been reduced to submission by the king of Namar. When Nebuchadnezzar discovered this, and found that Beth-Karziyabku had been a free province under the old Babylonian rule, he called the scribe Bêl-tabnî-bullit, and in the presence of the chief men of his kingdom and that of Ritti-Marduk, whose names are recorded, he drew up the following deed, re-establishing and confirming the privileges which Ritti-Marduk's ancestors had enjoyed.

It was decreed that no messenger, chief, or governor of Namar should enter Ritti-Marduk's dominions; that no horse, foal, or mare-master should enter therein; that the king of Namar should not exact taxes of oxen and sheep, etc.; and that the plantations and trees should not be cut down.

It was further decreed that the castle of Beth-Samas and the city Ilu-Basa should not be rebuilt; and that a bridge should not be made nor a road opened without the consent of Ritti-Marduk. No men residing in the territory of Beth-Karziyabku, whether they live in town or in country, shall be liable to conscription for the army of the king of Namar, provided only that they be natives of Nipur or Babylon. This is the decree which Nebuchadnezzar made for future days. The usual curses on anyone who shall dare to alter this covenant, or destroy it, are appended.

1. When Marduk the king of the gods sent Nebuchadnezzar the glorious prince
2. the mighty, the offspring of Babylon, the chief of kings
3. the warlike ruler, the governor of Eridu,
4. the sun of his country rejoicing his people,
5. protector of the boundaries, the establisher of the sons [of Babylonia],
6. the king of justice who judges with righteous judgment,
7. the warlike MAN who to make battle increased his army,
8. the bearer of the mighty bow, fearless in battle,
9. who with his weapons struck down the power of the country of Lullubi,
10. the subduer of Phœnicia, spoiler of the Kassites,

11. the anointer of kings, the prince, the beloved of the god Marduk
12. [*the words "Marduk the king of the gods sent" (see line 1) form this line in the text*]
13. he sent forth his weapons to revenge Akkad.
14. From Dēr the fortress of the god Anu
15. he made destruction for the distance of thirty *kasbu* (*i.e.*, sixty miles).
16. In the month, the month Tammuz, he took the road.
17. The burning (?) blazed like fire,
18. and covering (?) the roads there sprouted forth undergrowth (or jungle)
19. there was no water of any sort, the places thereof were destroyed.
20. The strength of the great horses remained,
21. and the zeal of the warlike hero returned.
22. The mighty king went forward, the gods sustained him,
23. and Nebuchadnezzar marched on, none opposing him.
24. He turned not back from the strength of the field, the wooden growth he cut down.
25. Ritti-Marduk lord of the house of Bit-Karziyabku,
26. who his fortress, Bit-Imitti,
27. (to) the king his lord he did not give up—he burnt his fortress.
28. The strong king marched speedily, he captured as far as the bank of the river Ulā.
29. The kings of every region gathered together, they made battle,
30. (and) among them the fire blazed forth.
31. The face of the sun was darkened by their clouds of dust,
32. the hurricane collected itself, the storm broke.
33. In the storm of their battle
34. a hero, the possessor of a chariot, could not recognize the companion with him.
35. Ritti-Marduk, lord of the house of Bit-Karziyabku,
36. who his fortress, Bit-Imitti,
37. (to) the king his lord he did not give up—he burnt his fortress,
38. he feared not the battle, he

{	descended	}
{	marched	}

 to the enemy,
39. and to the enemies of his lord he came down with fury.
40. By the command of the gods Istar and Rimmon, lords of battle,
41. evil surrounded him, then to the king of Elam his country was subjugated.
42. But King Nebuchadnezzar took his part powerfully;
43. he captured the land of Elam and spoiled its goods.

44. When he returned to Akkad with glory and joy of heart,
45. he looked favourably upon Ritti-Marduk lord of the house of Bit-Karziyabku,
46. who with those hostile and inimical to the king his lord [had contended].
47. As regards all the cities of Bit-Karziyabku, of the land of Namar,
48. which by a former king had been freed, through enemies, against their agreement, had come under the boundaries of Namar
49. Nebuchadnezzar, the king, his lord, restored, and
50. the king pacified the princes, [he gave] the cities their freedom as in days of old.
51. In the whole boundary of the country of Namar, the messengers of the king,
52. and the chief, the governor of Namar, shall not enter the city,
53. no master of the horse, foals, or mares,
54. shall cause to go into the midst of the cities ;
55. taxes of oxen and sheep by the king and governor of Namar shall not be taken,
56. a measure (?) or homer of fodder (?) shall not be given,
57. an ass shall not be given to the tax-gatherer,
58. stallion keepers shall not enter the city,
59. stallions shall not be taken among the mares, (and)
60. the fruit of the plantations and the *sakal* tree shall not be cut down.

COLUMN II.

1. The castle of Bit-Šamaš and of the city Ilu-Bašâ shall not be made,
2. the bridge shall not be made, the road shall not be opened.
3. From the people of Nipur, (and) of Babylon, for the army of the king,
4. as many as dwell in the cities of Bit-Karziyabku,
5. whether in town or whether in country, a seizure of men shall not take place.
6. From the time when the god Tuk (?) spoke to him in the boundary of the country of Namar,
7. Nebuchadnezzar king of multitudes, the cities of Ritti-Marduk,
8. the son of Karziyabku, all the ground of the land of Namar
9. freed for future days, and the multitudes dwelling in those cities

10. he appointed for a compensation to the chief, the governor of Namar,
11. at the freeing of those cities.

Here follows the list of witnesses :—

12. Nazi-Marduk son of Kurkame the *kalu* (i.e., man) of Akkad.
13. Arad-Nanā the son of Damik-Rammānu the recorder of the land.
14. Marduk-kudurri-uṣur the priest of Bel.
15. Ṭūbiyaenna the captain.
16. Ardu-tariṣ-biti the son of Zabri, the man of the palace gate.
17. Šamaš-nadin-šumi the son of Atta-ilu-ma the governor of the city Isin.
18. Bau-šum-iddina the son of Hunna the governor of Babylon.
19. Balatsu-Gula son of Arad-Ēa the prefect.
20. Marduk-kên-abli son of Himilē the *satam* of the treasure-house.
21. Arad-Gula the son of Kalbi governor of Usti.
22. Ṭāb-asab-Marduk the son of Ê-saggil-zir governor of the land of Ḫalman.
23. Bêl-nadin-šumi the son of Kirban the governor of Namar.
24. and Nebuchadnezzar the prince of Namar are the witnesses.
25. The scribe who wrote this tablet was [called] Bêl-tabnî-bullit, the GASSU.
26. When in future days
27. whoever among the sons of Kirban, or anyone else,
28. shall be appointed to the governorship of the land of Namar,
29. or to the prefectship of the land of Namar, small [and] great all there are [of]
30. the cities of Bit-Karziyabku,
31. which the king in the boundary of the country of Namar has freed,
32. shall not fear the king and his gods, and shall bring [them] back and establish the [old] boundary
33. and shall destroy the written name of god and king, and another shall write,
34. whether a *sakla*, or a *sakka*, or a *sama*, or an evil man,
35. shall instigate, and shall destroy this tablet with stones,
36. (or) with fire shall burn, or in the river shall sink, or shall hide it in a field unseen :
37. that man, may all the great gods, whose names are recorded in heaven and earth,
38. curse him angrily, may God and king mightily afflict him,

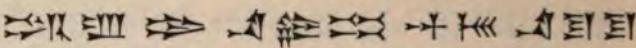
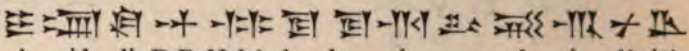
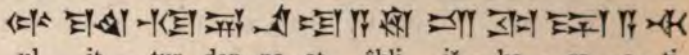
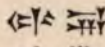
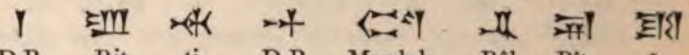
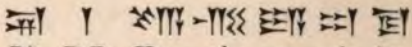
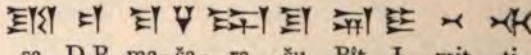
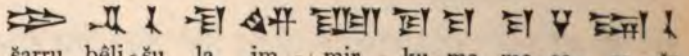
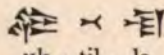
39. may Ninip king of heaven and earth, and the goddess Gula, the mighty one of the house of righteousness,
40. destroy his landmark, expel his seed.
41. May Rimmon, the great chief of heaven and earth, lord of water-courses and rain,
42. fill up his rivers with slime.
43. May he establish hunger and want for him, and
44. may oppression, degradation, and evil, by day and by night be bound to him, and
45. may he press down his hand upon the inhabitant[s] of his wretched city.
46. May Sumaliya, lady of the shining mountains,
47. she who dwells on the heights, and walks upon the hill-tops,
48. may Rammānu, Nergal and Nanā, the gods of Namar,
49. may Širu, and Supū the son of the temple of the city of Dêr,
50. may the god Sin, and the lady of Akkad, the gods of the house of Kirban,
51. may the great gods, in strength of heart,
52. for evil destine him, and
53. may another become master of the house which he shall build, [and may he be]
54. a sharp goad in his side, and a running in his eye.
55. May he bow down his face to his conqueror,
56. may he not accept his weeping from him,
57. may he cut off his life speedily ;
58. by the destruction of his house may his hands enter the mud,
59. may he [*i.e.*, the conqueror] send afflictions to him as long as his life lasts,
60. and as long as heaven and earth exist may he expel his seed.




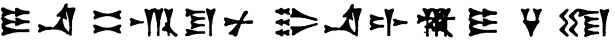
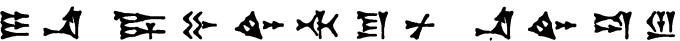
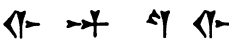

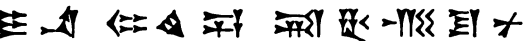


TEXT AND TRANSLATION.









COLUMN I.








1. Ê-nu-ma D.P. Nabû-ku-dur-ri-uşur rubû na-a-du
When Nebuchadnezzar prince glorious,
2. na-aş-ku şî-it Tin-tir-ki e-til şarrâni
mighty, offspring of Babylon, chief of kings
3. pa-te-si qar-du sakkanaku Eridi
ruler warlike, governor of Eridu
4. D.P. Šamaš mâti-su mu-šam-mi-ḥu ni-ši-šu
the sun of his country, rejoicing his people,
5. na-şir ku-dur-ri-ti mu-kin-nu ab-li-e
protector of boundaries, establisher of sons
6. šar ki-na-a-ti ša di-in mi-ša-ri i-din-nu
king of justice who judgment righteous judges
7. zi-ik-ru qar-du ša a-na e-piš taḥazi kit-bu-da
man warlike who to make battle increased









 e-mu-ka-šu
his army
8. na-aş D.P. midpanu êz-zi-ti la a-di-ru taḥazu
bearer of the bow mighty not fearing battle










22. 
 il - lik sarru na - aš - ku ilāni na - šu - šu
went the king mighty, the gods supported him
23. 
 i - rid - di D.P. Nabû - ku - dur - ri - ušur gab - ri lâ išû
marched Nebuchadnezzar, opposer there was not
24. 
 ul it - tur dan - na - at êkli iš - ka - ra - a - ti
not he turned back from the strength of the field wooden growth
- 
 ul - lib
he cut down
25. 
 D.P. Rit - ti D.P. Marduk Bêl Bît ša
Ritti - Marduk lord of the house of
- 
 Bît D.P. Kar - zi - ya - ab - ku
Bît - Karzi - yabku
26. 
 sa D.P. ma - ša - ra - šu Bît I - mit - ti
who fortress his Bît-Imitti
27. 
 šarru bêli - šu la im - mir - ku - ma ma - sa - ra - šu
(to) the king his lord had not given up, his fortress
- 
 uk - til - la
burnt




28.  ur - ri - iḫ - ma šarru dan - nu ik - ta - šad a - na âḫī
speedily marched king mighty he captured as far as the bank of

 nâr U - la - a
the river Ulā
29.  in - nin - du - ma šarrāni ki - lal - la - an ip - pu - šu taḫaza
gathered together kings of every region they made battle
30.  i - na bi - ri - šu - nu in - na - pi - iḫ i - ša - tu
among them blazed fire
31.  i - na tur - bu - ' - ti - šu - nu na - ' - du - ru
by their clouds of dust darkened was

 pân D.P. šam - ši
face of the sun
32.  a - u - ša - tu iṣ - ša - nun - da i - sa - ar me - ḫu - u
hurricane gathered, broke the storm
33.  i - na mi - ḫi - e ta - ḫa - zi - su - nu
in the storm of their battle
34.  it - lu bēl D.P. narkabti ul ip - pal - la - sa
a hero possessor of a chariot not recognized

 ša - na - a ša it - ti - šu
another with him.










35.        
 D.P. Rit - ti D.P. Marduk bel Bit ša
Ritti - Marduk lord of house of










      
 Bit D.P. Kar - zi - ya - ab - ku
Bit - Karzi - yabku










36.        
 sa D.P. ma - sa - ma - ra - su Bit I - mit - ti
who fortress his Bit - Imitti




37.         
 sarri bēli - šu la - im - mir - ku - ma D.P. ma - ša - ra - šu
(to) the king lord his host given up had, fortress his

  
 uk - til - la
burnt

38.         
 la i - dur - ma taḥazu it - ta - rad a - na D.P. nakiri
not feared he the battle, he came down to the enemy

39.         
 u a - na nakiri beli - su i - te - ru - ub a - kut - ta
and to enemies of lord his he came down with fury.

40.         
 i - na pī D.P. Iš - tar u D.P. Rammānu ilāni
By command of Istar and Rammanu gods

  
 bēli - taḥazi
lords of battle

41. ul - te - is - ši - ir limut - te lû ana šarri
surrounded him evil then to the king of

mât Elamti D.S. i - te - ziz mâti - šu
Elam his country was subjugated

42. û šarru D.P. Nabû - ku - dur - ri - ušur it - ta - ši - iz
and King Nebuchadnezzar joined him

i - na li - ti
with might

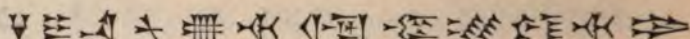
43. is - ša - bat mat Elamti D.S. i - iš - ta - lal ša - ga - ša
he captured Elam, he spoiled its goods.

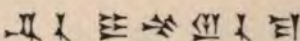
44. ultu i - na li - ti hu - ud lib - bi a - na mat Akkadi
When with glory joy of heart to Akkad

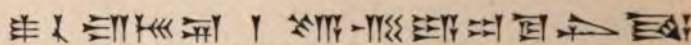
i - tu - ra
he returned

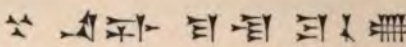
45. D.P. Rit - ti D.P. Marduk bel Bît ša
Ritti - Marduk lord of the house of

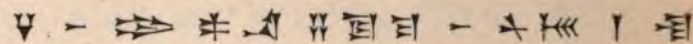
Bît D.P. Kar - zi - ya - ab - ku
Bit - Karzi - yabku

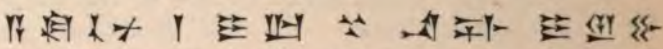
46. 
 ša i-na nakr- u - ti u mun- taḥ - šu - ti sarri
who with hostility and battle to the king

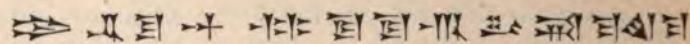

 beli-šu i - mu - ru - šu - ma
his lord looked upon him and

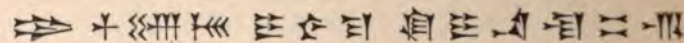
47. 
 aš-šu alāni Bīt D.P. Kar- zi - ya - ab - ku kak - kar
as regards the cities of Bīt-Karziyabku

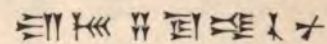

 mat Na-mar ma - la ba - šu - u
the land of Namar all there was

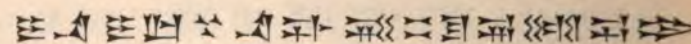
48. 
 ša ina šarri pa - na za - ku - ma ina nakiri ana lā
which by a king former had been freed through enemies against


 a - di - šu - nu ana i - lik mat na - mar i - ru - bu
their agreement had come under the boundaries of Namar

49. 
 šarru bēli-šu D.P. Nabû - ku - dur - ri - ušur uš - it - ma
the king his lord Nebuchadnezzar restored and

50. 
 šarru massē i - šal - ma ki i - na la - bi - ri
the king the princes pacified as in old time


 alāni za - ku - tu - šu - nu
the cities their freedom [he gave].

51. 
 i - na i - lik mat Na - mar gab - bi šu - kal - li - e šarri
In the boundary of Namar all, messengers of the king

52. u ša - laṭ mâṭ Na - mar D.P. êzzu a - na
and chief of Namar the governor

ali lâ e - ri - bi
the city shall not enter

53. D.P. rab u - ri - e u - ra - a u
master of horse foals and

sisêti
mares

54. a - na lib - bi alāni lâ šû - ru - bi
to the midst of the cities shall not make enter


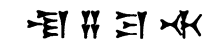
55. šibti rîmi û ši - e - ni ša šarri u
taxes of oxen and sheep of the king and

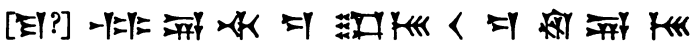

ša - laṭ Na - mar lâ ša - ba - ti
governor of Namar shall not be taken

56. bu - lu - ug u îmēri rig - li lâ na - da - ni
a division (?) and a homer of fodder (?) shall not be given

57. îmiru a - na D.P. ma - ki - si lâ na - da - ni
an ass to the makisi shall not be given

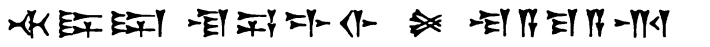
58. amēlu ša bat - ḥal - li a - na alāni lâ e - ri - e - bi
keeper of stallions the cities shall not enter

59. 
 u i - na libbi D.P. sisēti bat - ḫal - la
and among the mares stallions

 lâ ṣa - ba - ti
shall not be taken


60. 
 ma - ak - kal - ti D.P. kirēti u D.P. ṢA - KAL - MES
fruit (?) of plantations and sakal trees

 lâ na - ka - si
shall not be cut.

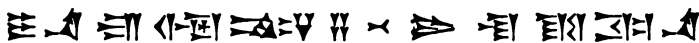
COLUMN II.

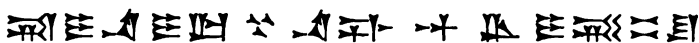
1. 
 Dûr ṣa ali Bît - D.P. Šamaš u ṣa ali ṣa Ilu - ba - ṣa
The castle of Beth-Samas and of the city of Ilu-basa


 lâ e - pi - ši
shall not be made
2. 
 ti - tur - ra lâ e - pi - ši ḫarrana lâ a - ma - a - ri
a bridge shall not be made a road shall not be opened
3. 
 ummanāti ali Nipur - u alu Tin - tir - u
The people of Nipur [and] Babylon

 u - lu umman ṣarri
for the army of the king

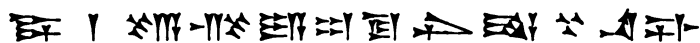
4. 
 ma-la i-na alani ša Bît-D.P. Kar-zi-ya-ab-ku aš-bu
all in the cities of Bit-Karziyabku


5. 
 i-na alu u šeri ša-bat amēli lâ ša-ka-na
in the city or the country seizure of men shall not take place.

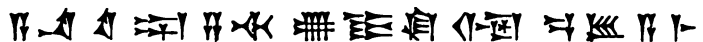
6. 
 ultu i-na i-lik mât Na-mar AN TUK i-kab-bi-šu
*From when in the boundary of Namar the god Tuk (?)
 commanded him*

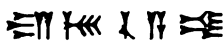
7. 
 D.P. Nabû-ku-dur-ri-ušur šar kiššati alāni sa
Nebuchadnezzar king of multitudes, the cities of

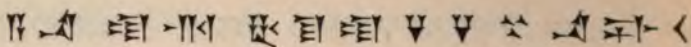

 D.P. Rit-ti D.P. Marduk
Ritti-Marduk

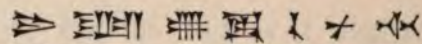
8. 
 mâr D.P. Kar-zi-ya-ab-ku kak-kar mât Na-mar
son of Karziyabku ground of the country Namar

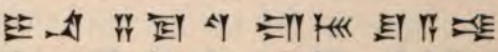

 ma-la ba-šu-u
all there was

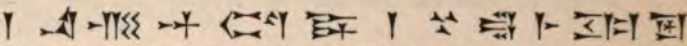
9. 
 a-na um-um ša-ti u-zak-ki u ummanāti a-šib
to a day future freed, and the multitudes dwelling

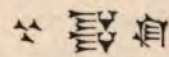

 alāni šu-a-tum
in these cities

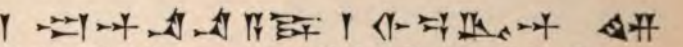
10. 
 a - na at - ri ha - ma - at ša ša - laṭ Na - mar u
for a fee compensatory to the chief of Namar and

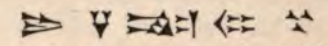

 D.P. êzzu u - kin - šu - nu - ti
the governor appointed them

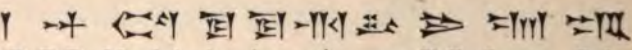
11. 
 i - na za - ku - ut alāni šu - a - tum
at the freeing of those cities

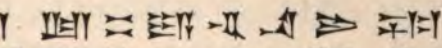
12. 
 D.P. Na - zi D.P. Marduk mâr D.P. Kur - ka - me ka - lu
Nazi - Marduk son of Kurkame the kalu

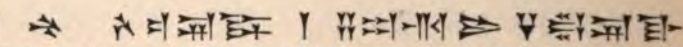

 mat Akkadi
of Akkad

13. 
 D.P. Arad D.P. Na - na - a mâr D.P. Damik D.P. Rammānu
Arad - Nanâ son of Damik - Rammānu


 amelu ša ṭe - mi mâti
the recorder of the land

14. 
 D.P. D.P. Marduk - ku - dur - ri - ušur D.P. Sangu Bel
Marduk - kudur - ušur the priest of Bel

15. 
 D.P. Ṭu - bi - ya - en - na D.P. saku
Tubiyaenna the captain

16. 
 D.P. Ardu(?) - tar - iṣ - bîti mâr D.P. Za - ab - ri amēlu ša bâb - ekalli
Ardu - tariṣ - bîti son of Zâbri the man of the palace gate



17. | ✱ | ✱ ✱ ✱ ✱ ✱ | ✱ ✱ ✱ ✱ ✱ ✱ ✱
D.P. D.P. Šamaš-nadin - šumi mār D.P. At - ta - ilu-ma
Šamaš - nadin - šumi son of Atta-ilu-ma

ša - laṭ al I - ši - in
governor of Išin

18.  
D.P. D.P. Ba - u - šum - iddi - na mâr D.P. Hu - un - na ša - laṭ
Bau-šum-iddina son of Hunna governor

Tin - tir - ki
of Babylon

19. |𐎧𐏃𐎥𐎢𐎠|𐎡𐏁𐎣𐎤𐎩𐎦𐎵𐎶𐎺 |𐎡𐏁𐎣𐎤𐎩𐎦𐎵𐎶𐎺
D.P. Balat - šu D.P. Gu- la mār D.P. Arad D.P. E - a
Balats̄su-Gula son of Arad-Ea







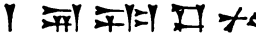
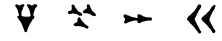
 bēl pihâti
the prefect



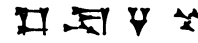

20. | -† ◀-† -†/† † ◀-† † | † ◀-† †/† -†/†
D.P. D.P. Marduk - kên - abli mâr D.P. Hi-mi- li - e
Marduk-kên-abli son of Himilie


𣎵 𣎵 𣎵 𣎵 𣎵 𣎵
ša - tam bīt u - na - ti
the satam of the treasury



- 21.** | ✱| ➔✱ ➞E| E= | H≡H ≡ V ♀ ♂ H≡K| K=K
D.P.Arad D.P. Gu-la mâr D.P.Kal-bi şa mât Uş-ti
Arad-gula son of Kalbi (governor) of Uşti

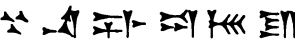
22.   
 D.P. Ta - ab - a - sab D.P. Marduk mâr
Tab-ašab-Marduk son of





 
 D.P. E - šAG - GIL - zir ša mât Hal - man
E-šaggil-zir (governor) of Halman

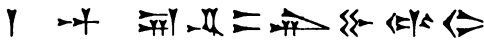
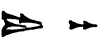
23.    
 D.P. D.P. Bêl - nadin - šumi mâr D.P. Kir - ban ša - laṭ
Bêl-nadin-šumi son of Kirban the governor


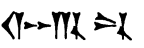


 mat Na - mar
of Namar


24.  
 u D.P. D.P. Nabû - ku - dur - ri - ušur D.P. èzzu
and Nebuchadnezzar the prince of

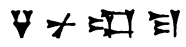

 mât Na - mar manzazut - su
Namar [are] the witnesses

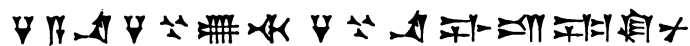
25.    
 dup - sar ša - ti - ir D.P. Na - ra - a an - ni - i
The scribe writer of this tablet [was]

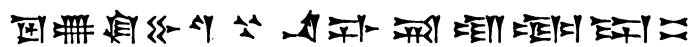
 
 D.P. D.P. Bêl - tab - nî - bu - ul - liṭ D.P. gassu
Bêl-tabnî-bullîṭ the gassu

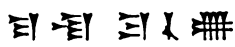
26.   
 ma - ti - ma a - na ar - kat umē
When for future days

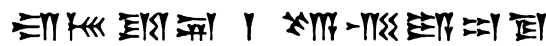
27. 
 lu - u i - na mârāni D.P. Kir-ban lu - u ma-am-ma
whoever among the sons of Kirban or whether



 ša-nu-um-ma
anyone else


28. 
 ša a-na ša-laṭ- u - ti ša mât Na-mar iš - šak-ki-nu
who to the governorship of Namar shall be appointed


29. 
 lu - u ki-pu-ut mât Na-mar ultu ši - ħir ra - bi
or to the prefectship of Namar, from small [to] great


 ma-la ba-šu - u
all there are

30. 
 alāni sa Bit D.P. Kar- zi - ya -ab -ku
the cities of Bit-Karziyabku

31. 
 ša šarri i - na i - lik mât Na-mar u - zak -ku - u
which the king in the boundary of Namar has freed

32. 
 šarru u ilāni - šu lâ ip - tal - ħu -ma ut - te -ru -ma
the king and his gods shall not fear and shall bring back and


 il - ka il - tak -nu
establish the [old] boundary

33.
 u šu - um ili u šarri ša šaṭ - ru
and the name of god and king written

up - taš - ši - tu - ma ša - nam il - ta - aṭ - ru
shall destroy and another shall write

34.
 lu - u šak - la lu - u šak - ka lu - u sa - ma - a
whether a sakla or a sakka or a sama

lu - u lim - nu amēlu
or an evil man

35.
 u - ma - ' - a - ru - ma D.P. Na - ra - a an - na - a ina
shall direct and tablet this with a stone

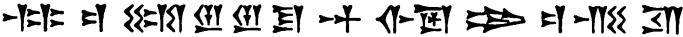
ābni i - naḫ - ka - ru
shall destroy

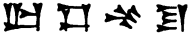
36.
 išati u - sak - lu a - na nāri i - na - su - šu ina êkli
(with) fire shall burn in the shall sink in a field


la a - ma - ri i - tam - mi - ru
unseen shall bury


37.
 amelu ša - a - šu ilāni rabûti ma - la i - na šamê
that man, the great gods as many as in heaven


u êrštiti šum - šu - nu zak - ru
and earth heir names are mentioned


38. 
 ag - gis li - ru - ru - šu ilu u šarru ez - zi - iš
angrily may they curse him, god and king mightily



 lik - kil - mu - šu
may they afflict him


39. 
 D.P. Nin - ip šar samê u êršiti u D.P. Gu - la
Ninip king of heaven and earth and Gula



 dan - nat ê - sar - ra
the mighty lady of the house of righteousness

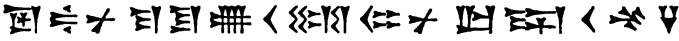


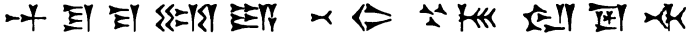




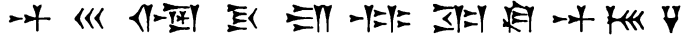

40. 
 li - bu - tu ku - dur - ra - šu li - ḫal - li - ku zîr - šu
may they destroy his landmark, may they expel his seed


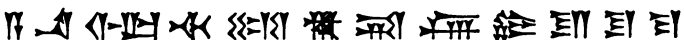

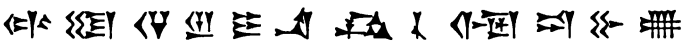
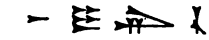
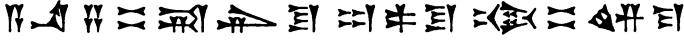



41. 
 D.P. Rammānu ašaridu šamê u êršiti bēl nak - bi
Rammanu the chief of heaven and earth, lord of water courses


 u zu - un - ni
and rain

42. 
 nārāti - šu li - mil - la - a sa - ki - ki
his rivers may he fill with mud

43. 
 bu - bu - ta u ḫu - ša - aḫ - ḫa liš - kun - šu - um - ma
hunger and want may he establish for him and

44. 
 lu-ub-nu ma-ku- u u li - mi-nu ur - ra u mu-ša
oppression, degradation and evil, day and night

 lu - u - ra - ki - is it - ti - šu
may be bound to him
45. 
 a - na a - šib ali - šu ma - ki - i ҡat - su lim - gu - ug
upon the dweller wretched in his city his hand may he press down
46. 
 D.P. Šu - ma - li - ya bê - lit šadāni el - lu - ti
Šumaliya lady of mountains lofty
47. 
 a - ši - bat ri - še - e - ti ka - bi - sa - at gup - pa - a - ti
dweller in hills (heads) the treader upon high places
48. 
 D.P. Rammānu D.P. Nergal u D.P. Na - na - a ilāni
Rammanu Nergal Nana gods

 ša māt Na - mar
of the land of Namar
49. 
 D.P. Šir D.P. Šu - pu - u mār bīt ša al Di - e - ir
the god Šir, the god Šupu son of the temple of the city of Dēr
50. 
 D.P. Sin u bēlit al Ak - ka - di ilāni ša
the god Sin and the lady of Akkad, the gods of the

 Bīt D.P. Kir ba - an
house of Kirban

51. 
 ilâni rabûti an-nu-tu i-na uz-za-at lib-bi
gods great these in strength of heart
52. 
 a-na limut-ti li-iḫ-ta-sa-as-su-šu-ma
for evil may they destine him and
53. 
 bîta ip-pu-su li-bi-el ša-nu-um-ma
the house he builds may another be master of
54. 
 ul-tu paṭ-ru i-na kišadi-šu u du-bu-u
goad sharp in his side and a running
- 
 ina i-ni-su
in his eye
55. 
 a-na sa-bi-ta-ni-šu ap-pa-šu lil-bi-im-ma
to his conqueror his face may he bow down
56. 
 un-ni-ni-šu a-a-im-ḥu-ur-šu
his weeping not may he accept from him
57. 
 ha-an-ṭi-iš lik-ki-sa na-ap-šat-su
speedily may he cut off his life
58. 
 i-na ḥi-pi-e bîti-šu katâ-šu ṭi-ta li-ru-ba
in the destruction of his house his hands the mud may they enter

59.
 a - di - um - um bal - tu ma - ru - uš - ta li - iš - du - ud
as long as he lives affliction may he send

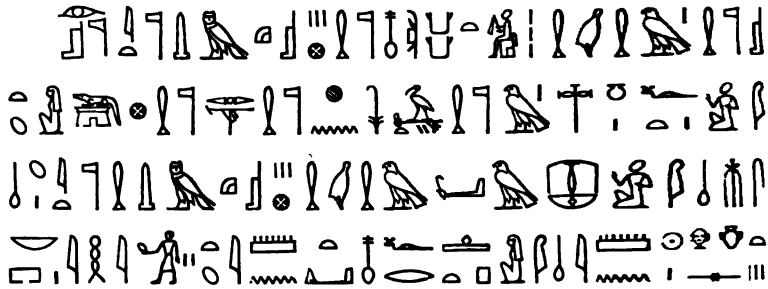
60.
 u - a - di samê u êrsiti ba - šu - u
and as long as heaven and earth exist

zîr - šu li - iḥ - liḳ
his seed may he destroy.

The following communication has been received from Dr. Birch, in continuation. Both the Coffin, and Mummy to which this Hypocephalus belonged, are in the British Museum:—



The Hypocephalus of Harnetatf, No. 8446, has a black background, with the inscriptions and scenes painted in yellow. In the upper division is the boat of the Sun going to the right, the boat-head in the shape of a housing, on which is seated Harpakhraf or Harpocrates. The first figure in the boat is the god Thoth, standing, ibis-headed, and wearing the head-dress *atf*, holding a pallet in his right hand; he is called *neb smen*, "lord of Esmun," or Hermopolis; behind him stands *Ma*, the goddess of Truth, wearing a feather on her head, with her name ; behind is a lion-headed goddess, *Sekhet*, followed by the ram-headed god wearing a disk called *Aḥ*, over which passes the large snake. He is followed by a male deity wearing a feather, a form of Shu, but the name is too indistinct to make out with certainty, perhaps it is ; then follows a lion-headed goddess wearing a pschent, perhaps *Bast*; all are standing, and the boat is represented











The inscription round the border reads :—
























*Uasar at neter Amen-m-apt neter hon ses qagt hon Neben hon Har
hon neter Ast t'amut hon neter Amsi hon neter Khonsu Tahuti hon
neter Har net atef ma xru sa neter at Amen em-apt hon Neben hon
Har Nekktharhebi ma xru mes neb ta aha Amen Tanferhetp maxru
Amen ra hru... set.*

"The Osirian divine father of Amon in Apt (Southern Thebes), prophet of the good servant of the spirits, servant of Neben, servant of Horus, prophet of Isis of Gemé, prophet of Amsi (Khem), prophet of Khons Tahuti (Thoth), prophet of Horus, Harnetatf justified, son of the divine father of Amon in Apt (Southern Thebes), prophet of Neben Nekhterheb justified, son of the lady of the house, sistrum player of Amon Tatneferhotep justified, Amen Ra in the midst of them."

The mummy to which this belonged is No. 6678, and the coffin No. 6679, and the inscription is partly restored from a comparison of their texts. For the region  *Tsamat*, the Greek Pakemis, and the Coptic Gemé or Djeme, see Brugsch, "Dict. Geogr.," p. 989; and the form  *qqi*, with the Egyptian explanation that the feather on the head of the crocodile means Osiris, and the crocodile itself Typhon. The phrase at the end possibly begins the sentence referring to Amon protecting.

The hieroglyph  read *hn* occurs as  *hr*, 'slave,' "as his majesty,         gave the captives to me for slaves." (Champollion, *Not. descr.*, p. 656.) When

placed before the name of a deity it means slave or hierodoulos of a particular god, as  slave of Horus, found however also in the sense of 'majesty' or 'person' of Horus. It is also occasionally found after the name of the god, as   'hierodoulos of Neith.' The form   is probably 'Hierodoulos of Neben; it is perhaps a variant of   hierodoulos of Bast and Hut' or Neben (Mariette, *Mon. div.*, pl. 63*d*),  apparently being a variant of *hut*, the white crown which was the emblem of Neben, as the lower or red crown  was of Neith. The title    also appears distinct on coffin 6676 of the British Museum; sometimes preceded by the title   hierodoulos of Bast, and   instead of . There was also a  hierodoulos of the *qa* or 'double' (Mariette, *Mon. div.*, 64, 9); and the hierodouloi had at least three classes, as one is styled    'head' or 'chief hierodoulos of the third rank.' (Mariette, *Mon. div.*, pl. 47, 6.) From the name Nekhterheb it is evidently about B.C. 340.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, May 6th, 1884, at 8 p.m., when the following papers will be read :—

By THEO. G. PINCHES and E. A. BUDGE :—"New Texts in the Babylonian Character. Referring principally to the Restoration of Temples."

**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

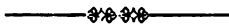
- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ——— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch).
 ——— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ——— 2nd series, 1869.
 ——— Altaegyptische Kalender-Inschriften, 1866.
 ——— Tempel-Inschriften, 1862. 2 vols., folio.
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar and Chrestomathy.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, 6th and 7th Ancient Monarchies.
 ——— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. Séries I, II, III. 1862-1873.
 ——— Le Papyrus Magique Harris. 4to. 1861.
 ——— Voyage d'un Egyptien en Syrie, en Phénicie, &c. 4to. 1867.
 ——— Le Calendrier des Jours Fastes et Néfastes de l'année
 Égyptienne. 8vo. 1877.
 MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ——— De Carchemis oppidi Situ et Historia Antiquissima.
 8vo. Paris, 1872.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

FOURTEENTH SESSION, 1883-84.

Seventh Meeting, 6th May, 1884.

REV. HENRY GEORGE TOMKINS,
IN THE CHAIR.



The following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography. Vol. VI. Nos. 4 and 5. April and May, 1884. 8vo. London.

From the Royal Asiatic Society :—The Journal of Great Britain and Ireland. Vol. XVI. Part 2, April, 1884. 8vo.

From the Royal Institute of British Architects :—Proceedings. Session 1883-84. Nos. 11 and 12. 4to. London.

From the Palestine Exploration Fund :—The Quarterly Statement. April, 1884. 8vo. London.

From the Académie des Inscriptions et Belles-Lettres :—Comptes Rendus des Séances de l'année 1883. Quatrième série. Tome XI. Bulletin d'Octobre-Novembre-Décembre. 8vo. Paris. 1884.

From the Editor :—The American Antiquarian and Oriental Journal. Edited by Rev. Stephen D. Peet. Vol. VI. No. 2. 8vo. Chicago. March, 1884.

[No. XLVII.]

From the Author :—*L'Orient, or a Journal of my Tour in the East.* March 1st–June 30th, 1882. By the Rev. F. A. Walker, B.D., F.L.S., &c. 8vo. London. 1882.

From the Author :—*Ishtar and Izdubar, the Epic of Babylon ; or The Babylonian Goddess of Love and the Hero and Warrior King ; constructed from Translations of the great Accadian Epic and the Legends of Assyria and Babylon, found in Cuneiform Inscriptions on Tablets lately discovered on the site of the Ruins of Nineveh, and now deposited in the British Museum. Restored in modern verse.* By Leonidas le Cenci Hamilton, M.A. Vol. I. Illustrated. London. 1884.

From the Author :—*Winckelmann's Urtheil über die ägyptische Kunst und die Profankunst der alten Aegypter von Alfred Wiedemann.* 8vo. Bonn. 1884.

Separat-Abdruck aus den Jahrbüchern des Vereins von Alterthumsfreunden im Rheinlande. LXXVII.

From His Grace the Duke of Northumberland :—*Catalogue of the Collection of Egyptian Antiquities at Alnwick Castle.* By S. Birch, D.C.L., LL.D., F.S.A., &c. Printed for private distribution. 4to. London. 1880.

From R. Dukinfield Darbishire :—*Old Northern Runic Monuments of Scandinavia and England, now first collected and deciphered by George Stephens, Esq., F.S.A.* Vol. I. Folio. London. 1866–67. Vol. II. 1867–68. Vol. III. 1884.

From R. Dukinfield Darbishire :—*Crania Britannica : Delineations and Descriptions of the Skulls of the Aboriginal and Early Inhabitants of the British Islands, with notices of their other Remains.* By Joseph Barnard Davis, M.D., F.S.A., and John Thurnam, M.D., F.S.A. 2 vols. Text and plates. Folio. London. 1865.

From R. Dukinfield Darbishire :—*Thian Ti Hwui. The Hung League, or Heaven and Earth Society, a Secret Society with the Chinese in China and India.* By Gustave Schlegel. 4to. Batavia. 1866.

From R. Dukinfield Darbishire :—*Traduction comparée des Hymnes au Soleil, composant le XV chapitre du Rituel Funéraire Égyptien.* Par Eugène Lefebure. 4to. Paris. 1868.

From F. LL. Griffith :—Family Classical Library. 8vo :—

Xenophon : Anabasis, Cyropædia. 2 vols.

Tacitus. 5 vols.

Herodotus. 3 vols.

Cabinet Cyclopædia. 8vo. :—

History of the Christian Church. By Rev. H. Stebbing, A.M.
2 vols.

Arts of the Greeks and Romans. 2 vols.

Rome. 2 vols.

Maritime and Inland Discovery. 3 vols.

Chronology of History. By Sir Harris Nicolas. 1 vol.

Outlines of History. 1 vol.

Non-Christian Religious Systems, including the following :
Buddhism, Hinduism, Islam, the Corân, Confucianism, and
Taoism. 8vo. 5 vols.

Pilgrimage to El Medinah and Meccah. By R. F. Burton.
2 vols. 8vo. London. 1857.

Lord's Prayer in One Hundred Languages. 8vo. 1 vol.

Right Use of the Fathers. J. Daillé. 8vo. 1 vol.

Pilgrimage to Medinah and Meccah. By R. F. Burton.
Third Edition. 8vo. 1879.

The Koran. By Geo. Sale. 2 vols. 8vo. 1801.

Conflict between Religion and Science. By J. W. Draper
1 vol. 8vo. 1875.

Pantographia. By E. Fry. 8vo. 1 vol.

Prophetæ Majores. By Henricus Tattam. 2 vols. 8vo. 1852.

Prophetarum Minorum. By H. Tattam. 1 vol. 8vo. 1836.

The Mishna. By Sola and Raphall. 1 vol. 8vo. 1843.

Bampton Lectures. By Conybeare. 1 vol. 1839.

Ancient Christianity. By Isaac Taylor. 2 vols. 8vo. 1844.

The Variations of Popery. By Samuel Edgar. 1 vol. 8vo. 1838.

Oriental Geography. By Sir W. Ouseley, LL.D. 1 vol. 4to.
1800.

Catalogus Codicum Copticorum. Geo. Zoega. 1 vol. Folio.
1810.

Le Papyrus Magique Harris. Chabas. 4to. 1860.

An Essay on Assyriology. By George Evans, M.A., Hibbert
Fellow.

Published by the Hibbert Trustees. 8vo. London. 1883.

- A Grammar of the Hebrew Language. By the Rev. S. Lee, B.D., &c. Second edition, much enlarged. 8vo. London. 1832.
- A Compendious Grammar of the Egyptian Language. By the Rev. Henry Tattam, M.A., &c. 8vo. London. 1830.
- An Elementary Grammar of the Assyrian Language. By the Rev. A. H. Sayce. Second edition. London: Bagster.
- Catalogue of the Egyptian Antiquities in the Ashmolean Museum, Oxford. By Greville J. Chester, B.A., Oxon. 8vo. Oxford. 1881.
- Uarda: a Romance of Ancient Egypt. By George Ebers. From the German, by Clara Bell. 2 vols. 8vo. Leipzig: Tauchnitz. 1877.
- Twelve Odes of Hafiz, done literally into English. By W. H. Lowe, M.A. 8vo. 1877.

Special votes of thanks were awarded to His Grace the Duke of Northumberland, R. D. Darbishire, Esq., and F. Ll. Griffith, Esq., for their donations to the Library.

The following have been purchased by the Council for the Library of the Society:—

- The Monuments of Ancient Egypt, and their Relation to the Word of God. By Philip Henry Gosse. 8vo. London. 1847.
- The Bedouin Tribes of the Euphrates. By Lady Anne Blunt. 2 vols. 8vo. London. 1879.
- A Pilgrimage to Nejd, the Cradle of the Arab Race. By Lady Anne Blunt. 2 vols. 8vo. London. 1881.
- Ismailia. By Sir Samuel W. Baker-Pacha, &c., &c. 2 vols. 8vo. London. 1874.

The following were elected Members of the Society, having been nominated on April 1st, 1884:—

- Principal John Cairns, D.D., United Presbyterian College, Edin-^{[burgh.}
- Dr. G. Lansing, The American Mission, Cairo.
- J. D. Moody, Mendota, Illinois, U.S.A.
- Dillwyn Parish, Widmore, Bromley, Kent.
- J. G. E. Sibbald, The Admiralty, Spring Gardens.

The following were nominated for election, and this being the last meeting of the Session, were, by special order of the Council, submitted for election, and elected Members of the Society :—

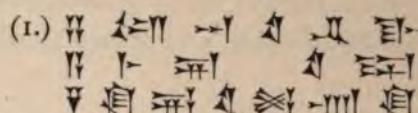
Rev. Louis Henri Antoine Bähler, Groningen, Holland.
J. Carmichael-Ferrall, Angher Castle, Angher, co. Tyrone.
W. H. Kirberger, Rokin 134, Amsterdam.
C. F. W. Faunce de Laune, Sharsted Court, Sittingbourne, Kent.
George A. Macmillan, 19, Earl's Terrace, Kensington, W.
Professor John Phelps Taylor, Andover, Mass., U.S.A.
Rev. Francis Augustus Walker, D.D., 33, Bassett Road, Notting Hill, W.

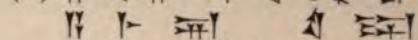
A Paper was read by Mr. Theo. G. Pinches and Mr. Ernest A. Budge on "Some New Texts in the Babylonian Character, relating principally to the Restoration of Temples."

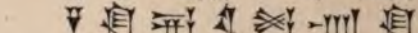
The inscriptions which formed the subject of this paper are copied from objects—cylinders, etc.—recently brought to England from Babylonia. They possess points of remarkable interest, and refer principally to temples. From first to last they extend over a period of six hundred years, and are all written in the Babylonian character. Mr. Pinches published a summary of the contents of the Sun-god Tablet in the *Trans. Soc. Bib. Arch.*, Vol. VIII, pp. 164-171, but the other inscriptions have never before been translated.

The first in chronological order is the above-mentioned tablet referring to the worship of the sun-god of Sippara. It contains on the upper part of the obverse a representation of the sun-god in his shrine, holding in his hand a large ring and a wand. Upon the top of the shrine are the upper parts of the bodies of two figures, holding in their hands cords which appear to be attached to a circular object which represents the disk of the sun placed upon the table before the shrine. In front of the disk are three figures. The first, evidently a priest, is leading the second, the king, holding him by his hand. The third and last is an attendant wearing a horned cap. The whole

appears to represent the king in adoration before the emblem of the sun. Above the three figures are the words:—

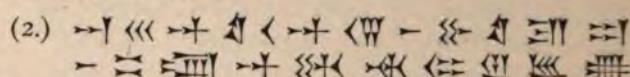
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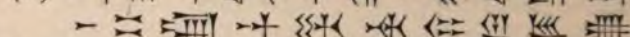




“The image of the sun-god, the great lord,
dwelling (in) Ê-bara
which (is) within Sippara.”

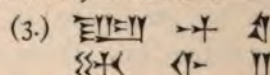
Above the shrine is written—

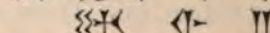
(2.) 



“The moon-god, the sun-god, and Istar, placed in the enclosure
of the abyss, in the midst of the dark Širti.”

Before the head of the deity is inscribed—

(3.) 



“The shrine of the sun-god
and the two attendants.”

Above this latter inscription are three circular objects, to which the 2nd inscription refers. The first is “the new moon with the old in his arms,” *i.e.*, the moon-god. The second is the disk of the sun, similar to that upon the table before the shrine; the third represents the disk of the planet Istar or Venus.

The rest of the obverse is occupied by three columns of inscription, each column containing 31 lines. The reverse contains also three columns of inscription, but each column contains 55 lines. The tablet has a fluted edge, is $11\frac{1}{2}$ inches long, $6\frac{1}{2}$ broad, and $2\frac{1}{2}$ in the thickest part. The obverse is flat, and the reverse convex, after the manner of the terra-cotta tablets. The tablet was made by order of Nabû-abla-iddina, or Nebobaladan, who reigned over Babylon about B.C. 900. Previous to the reign of this monarch a profane enemy had made an expedition against Akkad, and being victorious, had spoiled the temple of the sun-god of all its beautiful furniture, and none had been able to resist. Simmaš-Šihu had demanded that these spoils should be given up, but was not successful. Kaššû-nadin-âhi and Ê-Ulbar-šakin-šumi, successors of

Šimmaš-Šiḫu, had undertaken various repairs to the temple, but no one gave such care and attention to the temple as Nebobaladan. He first attacked the enemy who had caused these ravages, and having defeated and destroyed them, next proceeded to rebuild and decorate the dwelling-place of the mighty sun-god. He gave orders that the image of the god should be made of beautiful crystal and gold, and these being carried out, he placed it in the "temple of the crystal heap" near the river Euphrates. Then followed a solemn dedication of the temple. Choice and mighty bulls were slain and offered for sacrifices, libations of sweet honey wine were poured out. Nebobaladan ordered that a certain quantity of food and drink should be paid yearly to the temple out of the revenues of the royal farms. Then follows a list of the offerings which the king directed should be given, according to the suggestions of the two priests. A list of clothing suitable for each festival of the god is next added. These particulars were inscribed on the tablet in the 31st year of Nebobaladan, king of Babylon, on the 20th day of Nisan, in the presence of several witnesses.

The second inscription in chronological order is inscribed upon an irregularly-shaped stone, which was set up in the reign of Marduk-balaṣu-ikbi, about B.C. 800. It contains 18 lines of inscription. This king and his eldest son dedicated the land, of the limit of which this stone was the boundary, to the temple of Sin, Samas, and Nergal, entrusting it to Rammānu-iznūn, the dagger-bearer (or priest) of Marduk. Curses on the disturber or remover of this stone are added. On the front are images of the king and dagger-bearer very rudely executed. The inscription presents difficulties and obscure words.

Following this came a remarkably interesting inscription of Esarhaddon. It is inscribed upon a small grey coloured barrel-cylinder in the Babylonian character. It was acquired by the British Museum in 1878, but where it was found is not known. The inscription begins with an address to Istar of Erech, and goes on to recount the various works undertaken by Esarhaddon for the restoration of the temples. This king endeavoured to pacify the minds and erase the animosity from the breasts of the Babylonians which had been aroused and provoked by the destruction of their city by Sennacherib. Esarhaddon held his court at Babylon, and adopted the Babylonian system of writing whenever he found it necessary to cause documents to be drawn up. One of the interesting features of



number of fragments of sculptured marble were unearthed. The most important of these was a large pedestal of marble a little over a yard in height, and in section triangular, or rather hexagonal. The angles formed by the three broad sides were cut off so as to form three narrow ones, all covered with *bassi-relievi* and Greek inscriptions.

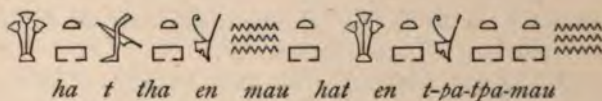
It is not certain for what use this pedestal was intended, but it resembles to some degree the triangular altar-shaped pedestals, which also bear sculptured decorations, and were used to support certain ancient candelabra. A Greek inscription of five lines runs along the highest portion of the cornice of one of the broad sides [Plate A]. The natural shadow of the cornice, and the smallness of the photographs, renders it very difficult to make out the whole of this writing, but I have been able to decipher many of the words, and am satisfied from what I have made out that it is a metrical inscription.


On the narrow side between the sides A and B of the plate is engraved another Greek inscription of nine lines, which is absolutely undecipherable, owing to distortion and the smallness of the photograph. Each of the three panels carved on the three large sides is divided horizontally into two compartments, the bas-reliefs in all representing scenes taken from Hellenic mythology. There are thus six subjects, some of which are explained by short Greek sentences carved on the field, giving the names of the principal actors in the scene represented. Those of the lower panels are most easily identified, and belong to the cycle of the legend of Theseus. They follow one another in a relatively logical order, and may be thus briefly described. The young hero is first seen raising the rock under which are concealed the sword and the shoes of his father Aigeus; three female figures, one of which we may suppose is that of his mother, take part in the scene. The second scene represents Theseus fighting with the Minotaur—being easily recognized from the bull's head; the young Athenians, to liberate whom Theseus has undertaken his mission, are standing aside, and the cavern-like opening appears to indicate the den of the monster. Some letters of the inscription upon this panel are visible, and I have been able to read the name *Meinotauros* in the accusative.

The victory of Theseus over Corynetes is represented on the third bas-relief, and the robber is seen stretched at the feet of the hero, who, standing upright over his fallen foe, leans upon his own club, and holds in his hand the iron club of the robber of Epidaurus.

two lunar cynocephali, each having an oval before it, with a male emblem of one of the regions in Hades. On each side are four lines of hieroglyphs. On the right (1) "Oh the great god (2) living in the air, coming from (3) the water, the sun goes to hear his word." On the left side: (1) "Oh the noble god; (2) the great god living in heaven, (3) his power is he prevails living he gives all life, stability, and health."

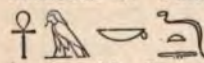
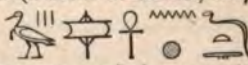

On the third division, reverse of the preceding, is the leaf, lion, and sheep, an anaglyph name of the god Amen, the cow, having plumes on the head and life pendent, having before her the four genii of the Hades, behind her, goddess with disk, in which is a symbolic eye for the head, the mystical form of Amen or Khem (Amsi), human-headed, with a bird's back, the left hand holding a whip, the snake god on legs, Nahab, or Nahab ka, offering a symbolic eye, and having between them an emblem. Above is a horizontal line of hieroglyphs:—



"the cavern of the passage of the waters," perhaps referring to the whole scene. Above the cow is inserted  "giver of life to the gods."

Around the border is part of the inscription of the margin, "Oh Ark in the roofed abode of Heliopolis, rejoicing . . . thou hast . . . his lord, the great god, who lets live the soul of the Osirian lady, Asiempheb justified."

The gift of life to the soul means, of course, eternal life, but although this may be inferred from the texts of the Ritual, the place where it is actually asserted is on a Canopic or sepulchral vase of the Museum of Turin (*Regio Museo di Torino*, 1882, 4to, p. 465),

 anx ba k t'ta, 'thy soul lives for ever,' or 'is immortal.' Something of the same kind is asserted on the coffin of Harnetatef (British Museum, 6678), where a flying figure of the soul is called  where the  nf, 'breath,' is three times seen, and the rest then reads, *bau anx t'ta*, 'the souls



living for ever'; the word 'breath' or 'air,' perhaps not in connection with *ba*, but used to indicate the region of the air. These texts prove the idea of the immortality of the soul.











No. 8445 *a* is the imperfect half of a hypocephalus of papyrus. The ram-headed double deity, Amen-Ra, of the centre is wanting; part of the upper division consisting of five rams, and the boat of Socharis with the hawk, and a scarcely legible inscription. Beneath is an inscription of four horizontal lines, not very intelligible, but relating to Amen, referring to the god Amen, and "the bringing of his existence to the flame" of the soul. On the other division is, 1st, the scarab, a god, and the pylon of Chnum or Amen, and an imperfect inscription; 2nd, a goddess falling over a scarab, final part of the vignette of the 17th chapter of the Ritual, and stated to be Isis in her mystery, or Uat or Buto in the solar eye is said to be proceeding to the judgment of those who are in the Tattu, destroyer of the souls of the enemies of Osiris. Behind her is the boat, with the cynocephalus seated in an ark in the boat, adored by another cynocephalus. Round the border is a larger line of hieroglyphs incomplete, beginning with the obscure phrase . . . the name . . of the terror of Thee; I am Amen, who is in thy mystery in thy hand; I am going This is the latest of all the hypocephali, as the substitution of papyrus did not take place till about B.C. 200.

The following Communications have been received from Mr. Renouf:—





THE EGYPTIAN GOD


All the names of the gods mentioned in the Book of the Dead may now with a single exception be considered as satisfactorily deciphered. I do not mean to say that all scholars are unanimous as to their readings, but there is no excuse for their not being so. All the divine names have their alphabetic orthography, and if some scholars choose to call a god Tum, whose name is written Tmu, they do so in obedience to a theory put forth in the very infancy of Egyptology, and which its own author abandoned many years ago. And we shall no doubt have still for some time to endure such eccentric readings as *chim* and *keb*, which are utterly indefensible, until the believer in these strange divinities condescends to look at the real evidence.


But there is a god whose name figures in Dr. Lieblein's Index to the Book of the Dead, among the "words of which the reading is uncertain." He is sometimes referred to, but no one has yet ventured on a transcription of the ideograph by which the name is expressed. A gap stands in his place in M. Pierret's translation of the 109th chapter, at the end of which we are told in a note:—"On n'a pas encore su lire le nom de ce dieu, écrit au moyen d'un triangle renversé et muni d'un double appendice courbe." It is high time that this divine name and its meaning should be revealed.

The phonetic value of the sign  is discovered through its occurrence in a proper name    (Boulaq, St. 71, Lieblein, *Dictionnaire*, No. 678), where the phonetic complement  and the determinative  suggest a reading which is fully confirmed by the variant     *hont ut'ebu* (Leyden, St. v, 42, Lieblein, No. 842).

The latter group occurs in the sixth chapter of the Book of the Dead, and is therefore found with many variants on the innumerable sepulchral figures upon which that chapter is inscribed.

The god's name then is *Uṭeb* or *Ut'eb*, for both forms of the word are found; and the meaning is equally certain.     *uṭeb*, in the 19th line of the Decree of Canopus, is translated by the Greek μεταβαίνειν. And μεταβαίνειν is translated by οὐωτεβ in the Coptic version of Matthew, xviii, 20. This Coptic word in its turn corresponds to ἀναβαίνειν, ὑπερβαίνειν, μεταστρέφειν, μεταβάλλειν, μετατιθέναι, μεταναστεύειν, μετοικεσία, and others, all involving the notion of change, particularly in place. *Transition, change*, is the primitive sense of the Egyptian word, wherever it is found.












        *āhā Nit her āb uṭebu*, "Neith stands fast in the midst of change," *Tödt.* 71, 10. And the sun-god Tmu is called                *seḫem uā en nutāru att-uteb*, "the Power, the unique one of the gods, the immutable," *Tödt.* 78, 38.                





I must refer to Brugsch's Lexicon for other and derivative uses of the word, the most common of which stands for the loose soil of which the banks of the river and of the canals are formed, in opposition to  *āt*, the 'fixed earth,' which is undisturbed by the inundation.* Hence in the 109th chapter of the Book of the Dead we read of "the fields of corn land in which the ears of corn spring from the effluxes of the god Uteb."






As Seb is the earth and Hāpi the Nile, so is Uteb the god 'who changes his abode,' the alluvial deposit annually brought down by the divine river.

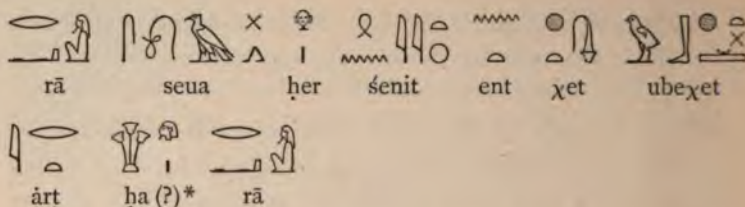
IS THE HEBREW WORD CHERUB OF EGYPTIAN ORIGIN ?

The text which is known as the 136th chapter of the Book of the Dead is of comparatively recent date. It has grown out of a much older text, some of the most remarkable features of which were gradually altered or eliminated. The older forms of the text are to be found in the papyri written during the eighteenth and nineteenth dynasties. In some of these, as in the Leyden papyrus of Šuti Kenna,† the text is already divided into two, each having its own title. The older portion begins thus:—

										
re		sekatnu		em		uāa		āa		en

* The determinatives  and  are expressive of the motion from place to place. The small sign , which is very frequent, represents a grain of the soil. There was from the oldest times a high priestly title  *uṣeb*, perhaps analogous to our "Visitor."

† I recently quoted here (*Proceedings*, Feb. 5, 1884) a text in which the proper name    *āuset*, is written in the place where the name of Isis should be, but over a bearded divinity. In this Leyden papyrus, pl. XX, the undoubted name of Isis,  , is also written over a bearded divinity. The beard in this latter case is an evident blunder; it is so no doubt in the former case, and I conclude that the Egyptian name of Isis was *Auset*.



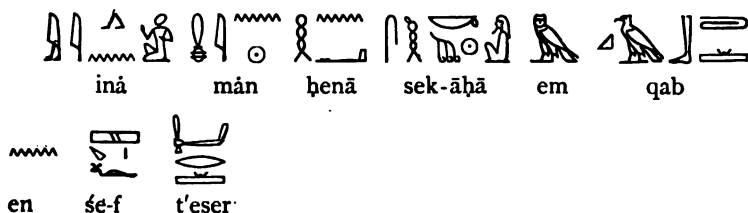
"Chapter of sailing in the mighty bark of the sun, and passing through the orbit of bright flame which is behind the sun."

The state of the text, like that of most parts of the Book of the Dead, is exceedingly corrupt; no two copies agree in their orthography, and the differences between them are of great importance with reference to the meaning of the text.† It is but too certain that the true meaning was beyond the comprehension of the scribes. A collation of all the existing manuscripts will no doubt clear up most of the textual difficulties. For my present purpose, however, so extensive a collation is not necessary.

* See *Proceedings*, Feb. 5, on this preposition. Another instance of the orthography is found on the royal sarcophagus (B.M. 32). is the relative form of the compound preposition agreeing with the noun which precedes it. This sarcophagus contains a bad copy of the chapter in question.

† Some of these differences are caused by gross ignorance or carelessness. But a change of determinative may greatly alter the sense. In the title of the chapter the manuscripts give *senit*, the sense of 'orbit,' but the same word with another determinative signifies tempest, and in a later part of the chapter we have *senit ent xet*, which means something very like 'angels or ministers of flame.' Sometimes the difference is caused by substituting a word which is better known than the original one. Thus *sereru*, 'the young ones,' is put instead of the apparently obsolete word *resiu*, of the same signification. And where the "Todtenbuch," 136, 2 has the older papyri have .

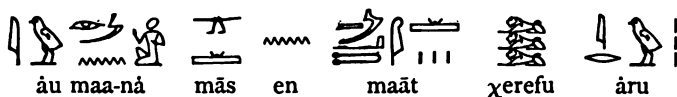
The Osiris in the account which he gives of his celestial journey, says—



"I come daily, with the divine reckoner of time, from the interior of his exalted station."

Sek-āḥā, the "divine reckoner of time," is of course Thoth. Positive proof of this will be found in the comparison of two texts published by Dr. Dümichen (*Zeitsch.*, 1872, p. 40), in one of which appears as the variant of . I have little doubt that the scholars of a recent period borrowed this term and its peculiar orthography from the ancient chapter I am speaking about. It was not so clear to some of the scribes of an older period.

The Osiris continues—



*"I see the process of the laws of nature, and their lion-forms."**

It is a serious error, as I have elsewhere said, to consider *Truth* or *Justice* as the primitive sense or exact translation of the Egyptian *maāt*. This always means the Law of the Universe; of which Truth and Justice are but partial aspects. *Maāt* is not limited

* Or "the lion-forms belonging to them." *āru*, is the relative plural form of the preposition agreeing with the noun before it. I insist on these elementary remarks, because there are still partisans of a verb which does not exist in Egyptian.

The Coptic lexicographers derive $\chi\epsilon\pi\epsilon\beta$ from the Hebrew קֶרֶב . May not the latter word rather be derived from the Egyptian \chieref ?

No satisfactory Semitic etymology has yet been discovered for the Hebrew word, and the ablest scholars have felt inclined to admit an Indo-European origin for it. How the Hebrews should have gone to a Persian source for the name of the symbolical forms upon the Ark of the Covenant or on the walls of the temple of Solomon it is difficult to explain. But the Egyptian \chieref is quite as near to the Hebrew word as the Persian *giriften*, or the Greek $\gamma\rho\acute{\upsilon}\phi\epsilon\varsigma$, and is historically a more probable origin of it.

It is, I hope, almost superfluous to say that the word may have come into the Hebrew language without bringing with it any mythological associations. When a word passes from one language into the general use of another, the greatest portion of its original meaning disappears, and quite new associations of meaning cluster about it.

It is of course, only as a conjecture that I propose this new etymology as preferable to the Semitic and non-Semitic etymologies which have yet been suggested.







But Assyriologists may possibly have something to say on the subject.

The following communication has been received from Mr. Theo. G. Pinches:—






The tablet from which the following list of Babylonian kings has been obtained is of unbaked clay, three inches and a half long, and three inches and a quarter wide. It is inscribed on both sides, but, being of so soft a material, has suffered considerably, and it has been only by the most patient and careful examination that the text has been made out, and in consequence of the strain upon the eyes entailed by the bad state of the text, and the need of feeling one's way at every step, it was only at long intervals that the author was able to study the inscription and complete his copy. This tablet, like most others, is formed in a peculiar way, the obverse being flat, and the reverse curved, the result being that a certain point, two inches and a half from the thinnest part, may be definitely fixed upon as




being the middle of the tablet, so that the full length of the tablet, when perfect, was five inches.

The portion of the tablet left is the lower part of the obverse and the upper part of the reverse. Each side has two columns, so that the first and second have the beginning, and the third and fourth the end wanting. All four columns also are otherwise mutilated.

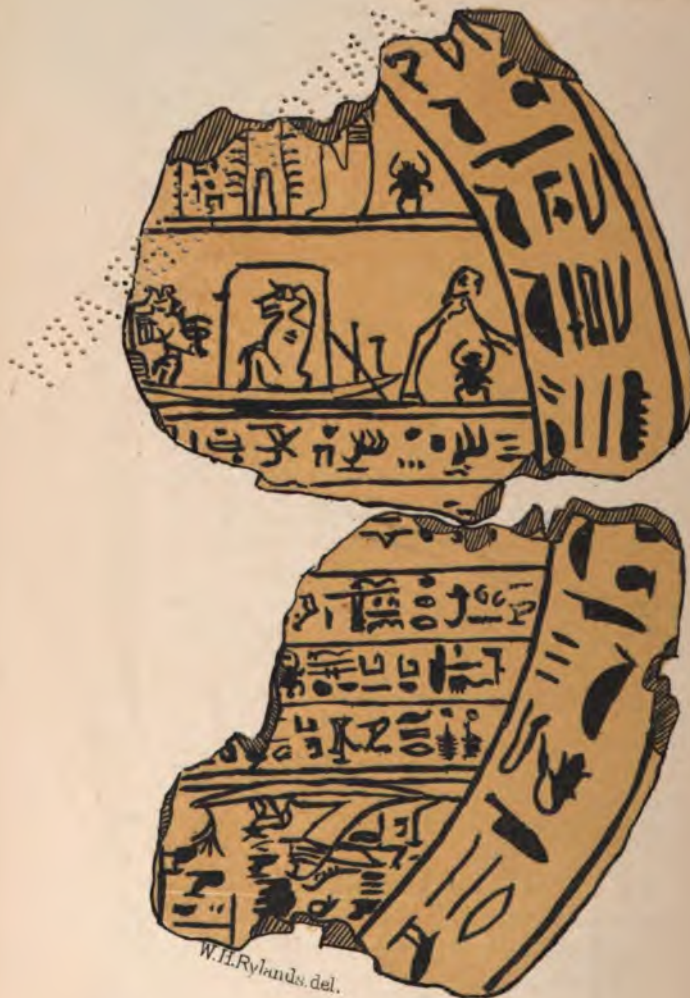
The text begins with a dynasty which contains eleven kings, which, as it is followed by another dynasty of eleven kings, must be the dynasty of Babylon of the small tablet published by me in the *Proceedings* of Dec. 7th, 1880, the space being exactly that required for these eleven names. The next dynasty, which also consists of eleven kings, is called the dynasty of Šišku, here written   ,* and not   . The rest of the column is occupied by seven (or eight) names of the kings of a third dynasty, consisting, as is evident, of 36 kings. This dynasty was continued on the second column, near the end of which it finishes. After the division-line come the remains of the names of two kings, a third being lost. This dynasty, which consisted, like the first two, of eleven kings, finishes a little way down in the third column (the right-hand column of the reverse). The next two dynasties, each of three kings, are complete. After these comes a dynasty containing only one king, whose name is lost. The eighth dynasty occupied the rest of the third column and the top of the fourth, and is that containing the name of Nabonassar (third line from the top). This dynasty contained about thirty-one kings.

The last dynasty given on this most valuable tablet is important, in showing the extreme exactness of the Canon of Ptolemy. The tablet is unfortunately broken after the word Kandal (Kandalanu or Kineladanos).

The difficulty of deciphering this mutilated text was somewhat increased by the names being abbreviated (compare the second dynasty, p. 195, where the letters within parentheses show what has to be added to complete the names), and by the short way of giving the summations of the years of each dynasty, by means of the sexagesimal system. Thus 368 is represented by the characters   = $6 \times 60 + 8$, 576 is represented by    = $6 \times 9 + 36$, etc. All this, however, would have been quite easy if the tablet had been in good condition.

*    has also the value of *ku* in Akkadian.

DATE: 11/11/2023



FRAGMENT OF HYPOCEPHALUS OF PAPYRUS.
IN THE BRITISH MUSEUM N^o 8445 a

Proceedings. Soc. Bibl. Arch. May, 1894.



W.H. Rylands, del.

HYPOCEPHALUS IN THE BRITISH MUSEUM. No 8445. F.

1000

THE BABYLONIAN KINGS OF THE SECOND PERIOD, 2232 B.C.,
TO THE END OF THE EXISTENCE OF THE KINGDOM.

1. The Dynasty of Tintir or Babylon ; 11 kings, for 294 years.
2. The Dynasty of Šišku ; 11 kings, for 368 years.
3. The Dynasty of Kassī ; 36 kings, for 576 years 9 months.
4. The Dynasty of Paše ; 11 kings, for 72 years 6 months.
5. The Dynasty of Tamtu ; 3 kings, for 21 years 5 months.
6. The Dynasty of Bazi ; 3 kings, for 20 years 3 months.
7. The Dynasty of Elam ; 1 king, for 6 years.
8. The Dynasty of Babylon ; 31 kings, [for 223 years].
9. The Dynasty of Babylonian and Assyrian kings ; 20 kings,
[for 194 years].
10. The Dynasty of Persian kings.

1st Dynasty of Babylon [11 kings, for 294 years].

B.C.		B.C.	
2232.	Sumu-abī . . 15 years.	2075.	Samsu-iluna . 35 years.
2217.	Sumula-īlu . . 35 "	2040.	Ēbišum . . 25 "
2182.	Zabû . . 14 "	2015.	Ammisatana . 25 "
2168.	Apil-Sin . . 18 "	1990.	Ammisadugga 21 "
2150.	Sin-muballit . 30 "	1969.	Samsusatana 31 "
2120.	Ġammurabi . 45 "		

2nd Dynasty of Šis-ku [11 kings, for 368 years].

B.C.		B.C.	
1938.	Anma(n) . . 51 yrs.	1779.	Kir-gal-(dara-maš) 50 yrs.
1887.	Ki-an(ni-bi) . . 55 "	1639.	A-Adara-(kalama) 28 "
1832.	Damki-il(i-šu). . 46 "	1611.	A-kur-du-(anna) 26 "
1786.	Iš-ki(pal) . . 15 "	1585.	Melamma-(kurkura) 6 "
1771.	Sušši-aḫi . . . 27 "	1579.	Ea-ga(mil?) . . 9 "
1744.	Gul-ki(šar) . . 55 "		

3rd Dynasty, 36 kings, for 576 years 9 months.

B.C.		B.C.	
1570.	Kan-diš . . 16 years.	1510.	Ušši . . . 8 years.
1554.	Agum-ši . . 22 "	1502.	Adu-melik . .
1532.	Agu-ā-ši . . 22 "	1486.	(?) Taš-zi-u-maš *

* This is, perhaps, the Tašši-gurumaš of W.A.I., V, pl. 31, col. I, line 13. One of the names of the character < is *giguru*, which is a compound of *gi*, one of the values of the character, with *guru*, to distinguish it from >||Δ *gi*, and

3rd Dynasty—continued.

B.C.		B.C.	
1479. (?)		1175. Ka-ra (?) 2 years.	
1463. (?)		1173. Giš-amme . . . ti 6 „	
1456. (?)		1167. Šaga-šaltiaš . 13 „	
1439. (?)		1154. 𐎶 𐎶 his son 8 „	
1423. (?)		1146. Bêl-nadin-šumi 1 year	
1406. (?)		and 6 months.	
1390. (?)		1144. Ka-ra-Mur-uš 1 „	
1373. (?)		and 6 months.	
1356. (?)		1143. Rammānu-nadin-šumi	
1340. (?)		6 years.	
1323. (?)		1137. Rammānu-šum-našir	
1307. (?)		30 „	
1290. (?)		1107. Meli-Šigu . . 15 „	
1274. (?)		1092. Marduk-abla-iddin	
1257. (?)		13 „	
1240. 22 years.		1079. Zagaga-nadin-šumi	
1218. 26 „		1 year.	
1192. 17 „		1078. Bel-šum-*	3 years.

4th Dynasty, of Paše, 11 kings, for 72 years 6 months.

B.C.		B.C.	
1075. Marduk-* -* . 17 years.		1049.	
1058. 6 „		1048. 22 years.	
1052.		1026. Marduk-nadin-* 1 year	
1052.		and 6 months.	
1051.		1025. Marduk-zir-* . 13 years.	
1050.		1012. Nabû-nadin-* 9 „	

5th Dynasty, of Tamtim, 3 kings, for 21 years 5 months.

B.C.		B.C.	
1003. Simmas-sigu 18 years.		985. Kaššû-nadin-âhi 3 years.	
985. Êa-mukin-ziri 5 months.			

𐎶𐎶𐎶 *gi* (*gi-gunu*), just as 𐎶 is called *šu-mastin* to distinguish it from 𐎶. The character 𐎶𐎶𐎶 *zi*, “life,” is, in the dialect of Akkadian, *zi*, and this is, most likely, the pronunciation to be given to it here, and is, if so, an additional proof of the close connection of the dialect of Akkadian with Kassite.

6th Dynasty, 3 kings, for 20 years 3 months.

B.C.		B.C.
982.	Ê-Ulbar-šakin-šumi 17 yrs.	962. Šilanim-Šukamuna
965.	Ninip-kudurri-ušur 3 „	3 months.

7th Dynasty, 1 king, for 6 years.

961. An Elamite, 6 years.

8th Dynasty, of Babylon, 31 kings.

B.C.		B.C.
955.	. . . . . 13 years.	838.
942.	. . . . . 6 m. 12 days.	831.
941.	. . . . .	824. Marduk-balaš-su-iḫbi
928.	. . . . .	817.
921.	Nabû-šum-iškun .	810.
914.	. . . . .	803.
907.	. . . . .	796.
900.	. . . . .	789.
892.	Tugulti-Ninip . .	782.
885.	Rammānu-nadin-aḫi (or šum-nasir)	775.
880.	Nabû-abla-iddin* .	768.
853.	Nabû-šum-iddin. .	761.
852.	Marduk-bêl-usâte (rebel king).	754. Nabû-šum-iškun † .
850. †.	. . . . .	747. Nabû-[našēr . 14] years.
845.	. . . . .	734. Nabû-nadin-ziri § 2 „
		732. Nabû-šum-ukīn || 1 month 12 days.

9th Dynasty.

B.C.		B.C.
732.	Ukīn-zira of Šašī 3 years.	722. Marduk-abla-iddin
729.	Pulu 2 „	of Tamtim . 12 „
727.	Ululāa of Tinu ¶ 5 „	710. Sargina . . . 5 „


* Died in the reign of Shalmaneser II of Assyria.

† Marduk-šum-udammik king of Namri at this time.

‡ Son of Dakuri.

§ Or Nadinu.

|| Or Šum-ukīn.

¶ The meaning of this name is, "he of Elul," probably so named from having been born in that month. The tablet 84-2-11, 92, gives the ideographic form of the name  D.P. D.P. Ulu-la-a-a. Compare also W.A.I. III, pl. 1, col. ii, l. 31.

UNBAKED CLAY TABLET FROM BABYLON.

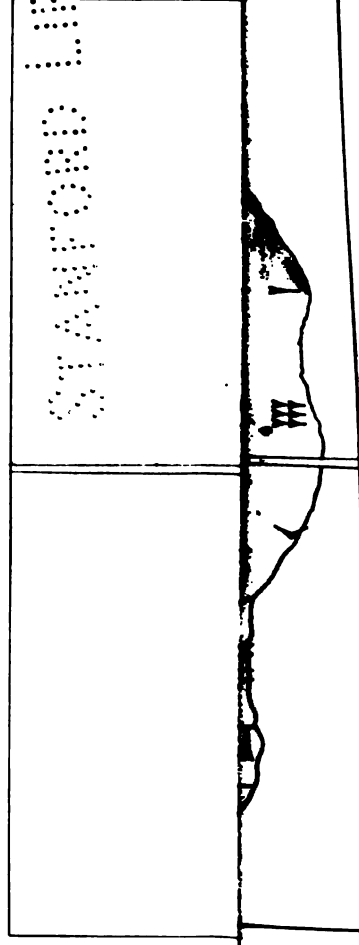
CONTAINING THE NAMES OF THE KINGS OF BABYLONIA,
FROM ABOUT B.C. 1938 TO B.C. 647.



OBVERSE.

COLUMN I.

COLUMN II.



Harrison & Sons, Ltd., 5, Martin Lane, W.C.

𐎶 𐎶𐎵 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵, *Marduk-abla-iddin*, *Μαρδοκεμπάδος*, Mardok-empados.

This king mounted the Babylonian throne in Nisan, four months after the death of Shalmaneser.

In the second year of Merodach-baladan a great battle took place in the province of Dûr-ili, between Ummanigaš, king of Elam, and Sargon of Assyria, in which the former was victorious. Merodach-baladan came to the aid of the Elamites, but was only in time to join in the pursuit.

In the fifth year of Merodach-baladan Ummanigaš, king of Elam, died, and was succeeded by Istar-ḫundu, his sister's son.

Somebody came and ravaged Bit-Dakuri.

[Here the end of the first column, and the beginning of the second, are broken away.]

Merodach-baladan begins to get more powerful, and plunders the country.

Evidently Sennacherib, after taking Larancha and Šarrama, sets Bêl-ibnî on the throne in Babylon.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Bêl-ibnî*, *Βηλίβος*,* Belibos.

In the first year of this king Sennacherib destroyed the cities of Ḫirimma and Ḫararatû.

In the third year of Bêl-ibnî Sennacherib descended to Akkad and spoiled the land, carrying off Bêl-ibnî and his chief men to Assyria.

𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Aššur-nadin-šumi* ('*Απαρναδῖος*, Aparanadios), son of Sennacherib, set upon the throne of Babylonia.

In the first year of this king, Istar-ḫundu, king of Elam, was captured by his brother Ḫallušu, who now mounted the throne of Elam. Istar-ḫundu had ruled the kingdom of Elam for eighteen years.

In the sixth year of Aššur-nadin-šumi, Sennacherib invaded Elam, destroyed the cities Nagitu, Ḫiltu, Pillatu, and Ḫupapanu, and carried off their spoil. Afterwards Ḫullušu, king of Elam, invaded Akkad, and led his army as far as Sippara, putting the people to death, but he did not carry away the image of the Sun-god from Ê-bara. Aššur-nadin-šumi he carried captive to Elam, and set 𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵, *Nergal-ušêzib* ('*Πηγεβήλος*, Regebelos), upon the Babylonian throne.

This ruler had partly to conquer the dominions over which he

* The *n* has fallen out after the *β* in the Greek form of the name. Compare Nadinu = *Nádiος* above.

The king of Elam (Ummanaldas) wishing, apparently, to be on friendly terms with Esarhaddon, captured him and put him to death.

In the third year of his reign, Esarhaddon sent certain people to Assyria, where they were put to death. In the same year also he captured and plundered the city of Sidon.

In the month of Tisri of the fourth year of Esarhaddon, the head of the king of Sidon (Abdi-milkutti) was cut off and sent to Assyria. In the month Adar of the same year the king of Kundi and Sisû (Sanduarri) suffered also the same fate.

In the sixth year the king of Elam made a raid into Babylonia, and penetrated as far as Sippara, the result being that the Sun-god did not come forth from E-bara that year. In this year also the Assyrian army started for Egypt. Humbahaldašu, king of Elam, died in his palace, "not sick," after having ruled Elam for five years. He was succeeded by his brother Urtagu (Urtaku). In a month not known Šum-iddin, the Guenna, and Kudur, son of Dakuri, went to Assyria.

In the seventh year of Esarhaddon, on the 5th of Adar, the Assyrians seem to have suffered a defeat in Egypt. In the same month Nanâ of Agadé and the gods of Agadé were brought from Elam, whither they had been taken, perhaps, by Humbahaldašu (Ummanaldas), and entered Agadé on the 10th of Adar.

In the month Tebet of the eighth year of his reign Esarhaddon captured and spoiled the land of the Rurišâa, and brought the plunder to the city Ur in the month Kislev. On the 5th of Adar the wife of the king died.

In Nisan of the tenth year of Esarhaddon an Assyrian army was sent to Egypt, and on the 3rd, 16th, and 17th of Tammuz battles were fought, the result being that Membi (Memphis) was taken on the 22nd. The king of Egypt (Tirhakah) fled, but his son and the [sons] of his brother were captured.

A revolt seems to have taken place in the eleventh year of Esarhaddon.

In the twelfth year of his reign Esarhaddon started for Egypt, but fell sick on the way, and died on the 12th of Marchesvan, after having ruled Assyria* for twelve years. Šamaš-šum-ukin in Babylonia, and Aššur-bani-abli in Assyria, his two sons, sat upon the throne.

𐎶 𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 Šamaš-šum-ukin, Saosduchinos.

In the month Iyyar of the accession-year of this king, Bel and the gods of Akkad were brought from the city Assur and taken into

* Babylonia is not mentioned by the chronicler.

The following small text gives some interesting facts about the chronology from about the year 424 B.C. About two lines are lost at the beginning.

<i>Text.</i>	<i>Transcription.</i>	<i>Translation.</i>
< 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮 𐎯 𐎰 𐎱 𐎲 𐎳 𐎴 𐎵 𐎶 𐎷 𐎸 𐎹 𐎺 𐎻 𐎼 𐎽 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃 𐏄 𐏅 𐏆 𐏇 𐏈 𐏉 𐏊 𐏋 𐏌 𐏍 𐏎 𐏏 𐏐 𐏑 𐏒 𐏓 𐏔 𐏕 𐏖 𐏗 𐏘 𐏙 𐏚 𐏛 𐏜 𐏝 𐏞 𐏟 𐏠 𐏡 𐏢 𐏣 𐏤 𐏥 𐏦 𐏧 𐏨 𐏩 𐏪 𐏫 𐏬 𐏭 𐏮 𐏯 𐏰 𐏱 𐏲 𐏳 𐏴 𐏵 𐏶 𐏷 𐏸 𐏹 𐏺 𐏻 𐏼 𐏽 𐏾 𐏿 𐐀 𐐁 𐐂 𐐃 𐐄 𐐅 𐐆 𐐇 𐐈 𐐉 𐐊 𐐋 𐐌 𐐍 𐐎 𐐏 𐐐 𐐑 𐐒 𐐓 𐐔 𐐕 𐐖 𐐗 𐐘 𐐙 𐐚 𐐛 𐐜 𐐝 𐐞 𐐟 𐐠 𐐡 𐐢 𐐣 𐐤 𐐥 𐐦 𐐧 𐐨 𐐩 𐐪 𐐫 𐐬 𐐭 𐐮 𐐯 𐐰 𐐱 𐐲 𐐳 𐐴 𐐵 𐐶 𐐷 𐐸 𐐹 𐐺 𐐻 𐐼 𐐽 𐐾 𐐿 𐑀 𐑁 𐑂 𐑃 𐑄 𐑅 𐑆 𐑇 𐑈 𐑉 𐑊 𐑋 𐑌 𐑍 𐑎 𐑏 𐑐 𐑑 𐑒 𐑓 𐑔 𐑕 𐑖 𐑗 𐑘 𐑙 𐑚 𐑛 𐑜 𐑝 𐑞 𐑟 𐑠 𐑡 𐑢 𐑣 𐑤 𐑥 𐑦 𐑧 𐑨 𐑩 𐑪 𐑫 𐑬 𐑭 𐑮 𐑯 𐑰 𐑱 𐑲 𐑳 𐑴 𐑵 𐑶 𐑷 𐑸 𐑹 𐑺 𐑻 𐑼 𐑽 𐑾 𐑿 𐒀 𐒁 𐒂 𐒃 𐒄 𐒅 𐒆 𐒇 𐒈 𐒉 𐒊 𐒋 𐒌 𐒍 𐒎 𐒏 𐒐 𐒑 𐒒 𐒓 𐒔 𐒕 𐒖 𐒗 𐒘 𐒙 𐒚 𐒛 𐒜 𐒝 𐒞 𐒟 𐒠 𐒡 𐒢 𐒣 𐒤 𐒥 𐒦 𐒧 𐒨 𐒩 𐒪 𐒫 𐒬 𐒭 𐒮 𐒯 𐒰 𐒱 𐒲 𐒳 𐒴 𐒵 𐒶 𐒷 𐒸 𐒹 𐒺 𐒻 𐒼 𐒽 𐒾 𐒿 𐓀 𐓁 𐓂 𐓃 𐓄 𐓅 𐓆 𐓇 𐓈 𐓉 𐓊 𐓋 𐓌 𐓍 𐓎 𐓏 𐓐 𐓑 𐓒 𐓓 𐓔 𐓕 𐓖 𐓗 𐓘 𐓙 𐓚 𐓛 𐓜 𐓝 𐓞 𐓟 𐓠 𐓡 𐓢 𐓣 𐓤 𐓥 𐓦 𐓧 𐓨 𐓩 𐓪 𐓫 𐓬 𐓭 𐓮 𐓯 𐓰 𐓱 𐓲 𐓳 𐓴 𐓵 𐓶 𐓷 𐓸 𐓹 𐓺 𐓻 𐓼 𐓽 𐓾 𐓿 𐔀 𐔁 𐔂 𐔃 𐔄 𐔅 𐔆 𐔇 𐔈 𐔉 𐔊 𐔋 𐔌 𐔍 𐔎 𐔏 𐔐 𐔑 𐔒 𐔓 𐔔 𐔕 𐔖 𐔗 𐔘 𐔙 𐔚 𐔛 𐔜 𐔝 𐔞 𐔟 𐔠 𐔡 𐔢 𐔣 𐔤 𐔥 𐔦 𐔧 𐔨 𐔩 𐔪 𐔫 𐔬 𐔭 𐔮 𐔯 𐔰 𐔱 𐔲 𐔳 𐔴 𐔵 𐔶 𐔷 𐔸 𐔹 𐔺 𐔻 𐔼 𐔽 𐔾 𐔿 𐕀 𐕁 𐕂 𐕃 𐕄 𐕅 𐕆 𐕇 𐕈 𐕉 𐕊 𐕋 𐕌 𐕍 𐕎 𐕏 𐕐 𐕑 𐕒 𐕓 𐕔 𐕕 𐕖 𐕗 𐕘 𐕙 𐕚 𐕛 𐕜 𐕝 𐕞 𐕟 𐕠 𐕡 𐕢 𐕣 𐕤 𐕥 𐕦 𐕧 𐕨 𐕩 𐕪 𐕫 𐕬 𐕭 𐕮 𐕯 𐕰 𐕱 𐕲 𐕳 𐕴 𐕵 𐕶 𐕷 𐕸 𐕹 𐕺 𐕻 𐕼 𐕽 𐕾 𐕿 𐖀 𐖁 𐖂 𐖃 𐖄 𐖅 𐖆 𐖇 𐖈 𐖉 𐖊 𐖋 𐖌 𐖍 𐖎 𐖏 𐖐 𐖑 𐖒 𐖓 𐖔 𐖕 𐖖 𐖗 𐖘 𐖙 𐖚 𐖛 𐖜 𐖝 𐖞 𐖟 𐖠 𐖡 𐖢 𐖣 𐖤 𐖥 𐖦 𐖧 𐖨 𐖩 𐖪 𐖫 𐖬 𐖭 𐖮 𐖯 𐖰 𐖱 𐖲 𐖳 𐖴 𐖵 𐖶 𐖷 𐖸 𐖹 𐖺 𐖻 𐖼 𐖽 𐖾 𐖿 𐗀 𐗁 𐗂 𐗃 𐗄 𐗅 𐗆 𐗇 𐗈 𐗉 𐗊 𐗋 𐗌 𐗍 𐗎 𐗏 𐗐 𐗑 𐗒 𐗓 𐗔 𐗕 𐗖 𐗗 𐗘 𐗙 𐗚 𐗛 𐗜 𐗝 𐗞 𐗟 𐗠 𐗡 𐗢 𐗣 𐗤 𐗥 𐗦 𐗧 𐗨 𐗩 𐗪 𐗫 𐗬 𐗭 𐗮 𐗯 𐗰 𐗱 𐗲 𐗳 𐗴 𐗵 𐗶 𐗷 𐗸 𐗹 𐗺 𐗻 𐗼 𐗽 𐗾 𐗿 𐘀 𐘁 𐘂 𐘃 𐘄 𐘅 𐘆 𐘇 𐘈 𐘉 𐘊 𐘋 𐘌 𐘍 𐘎 𐘏 𐘐 𐘑 𐘒 𐘓 𐘔 𐘕 𐘖 𐘗 𐘘 𐘙 𐘚 𐘛 𐘜 𐘝 𐘞 𐘟 𐘠 𐘡 𐘢 𐘣 𐘤 𐘥 𐘦 𐘧 𐘨 𐘩 𐘪 𐘫 𐘬 𐘭 𐘮 𐘯 𐘰 𐘱 𐘲 𐘳 𐘴 𐘵 𐘶 𐘷 𐘸 𐘹 𐘺 𐘻 𐘼 𐘽 𐘾 𐘿 𐙀 𐙁 𐙂 𐙃 𐙄 𐙅 𐙆 𐙇 𐙈 𐙉 𐙊 𐙋 𐙌 𐙍 𐙎 𐙏 𐙐 𐙑 𐙒 𐙓 𐙔 𐙕 𐙖 𐙗 𐙘 𐙙 𐙚 𐙛 𐙜 𐙝 𐙞 𐙟 𐙠 𐙡 𐙢 𐙣 𐙤 𐙥 𐙦 𐙧 𐙨 𐙩 𐙪 𐙫 𐙬 𐙭 𐙮 𐙯 𐙰 𐙱 𐙲 𐙳 𐙴 𐙵 𐙶 𐙷 𐙸 𐙹 𐙺 𐙻 𐙼 𐙽 𐙾 𐙿 𐚀 𐚁 𐚂 𐚃 𐚄 𐚅 𐚆 𐚇 𐚈 𐚉 𐚊 𐚋 𐚌 𐚍 𐚎 𐚏 𐚐 𐚑 𐚒 𐚓 𐚔 𐚕 𐚖 𐚗 𐚘 𐚙 𐚚 𐚛 𐚜 𐚝 𐚞 𐚟 𐚠 𐚡 𐚢 𐚣 𐚤 𐚥 𐚦 𐚧 𐚨 𐚩 𐚪 𐚫 𐚬 𐚭 𐚮 𐚯 𐚰 𐚱 𐚲 𐚳 𐚴 𐚵 𐚶 𐚷 𐚸 𐚹 𐚺 𐚻 𐚼 𐚽 𐚾 𐚿 𐛀 𐛁 𐛂 𐛃 𐛄 𐛅 𐛆		

I << W	< W	LXXXVII	XVIII	87	18
I < W	< W	CV	XVIII	105	18
II III	< W	CXXIII	XVIII	123	18
II < I	< W	CXLI	XVIII	141	18
II << I	< W	CLIX	XVIII	159	18
II << W	< W	CLXXVII	XVIII	177	18
III < W	< W	CXCV	XVIII	195	18
III << III	< W	CCXIII	XVIII	213	18

Now it is clear that we have here a series of dates, each being, as the number at the end of each line shows, eighteen years apart, and the probability is, that these dates refer to a lunar cycle, beginning with the nineteenth year of Darius II. The next ruler mentioned is Artaxerxes, whose name occurs twice, the date being, in the first instance, doubtful, but in the second, quite certain. The next recurrence of the cycle is in the eighth year of a ruler named Umasu. The third year of Darius III follows this, and then comes the third year of *Antigu*, a name which is evidently shortened, after Babylonian custom, from *Antigunusu* or Antigonus. After this, the fifteenth and following years of the Seleucidaean era (Si. being short for Silukku or Seleucus) are given in intervals of eighteen, until the 213th year of that era. This last probably marks the date when the document was drawn up.

Now by subtracting the named years from the period of eighteen, and adding what is left to the foregoing number, we get the number of years of the reign of each ruler mentioned.





























Example: The first year mentioned is the nineteenth of Darius II, the next is the eighth year of Artaxerxes. The interval is eighteen years. Subtract, therefore, eight from eighteen, and add the remainder (ten) to the nineteen mentioned in connection with Darius II. The result, twenty-nine, shows the length of this king's reign.

Applying this to all the dates given, we find that the length of the reigns of the rulers mentioned, supposing that they succeeded each other, would be:—

Darius II	29 years (= 424—395 B.C.)
Artaxerxes II	36 years (= 395—359 B.C.)
Umasu	23 years (= 359—336 B.C.)
Darius III	18 years (= 336—318 B.C.)
Antigonus	6 years (= 318—312 B.C.)

This, however, cannot be taken as perfectly reliable for the lengths of the reigns, as it is possible that, in some cases, kings whose reigns lasted only a short time, came in between, and are not mentioned, because none of the years of their reigns touched upon the period of eighteen years. It is quite certain, however, that between the first year of Darius II and the first year of the Seleucidaean era was a period of 109 years. The whole space of time embraced by this little tablet is a period of 322 years.

It will be seen that, in the first place, the length of the reigns of Darius II and Artaxerxes do not agree with those given by the Greek historians, Darius II having reigned, according to them, 19, and Artaxerxes II 46 years. The total, however, is the same. The 23 years of Umasu must be shortened by two years, so as to make room for Arses, who ruled for two years, but as his short reign did not touch upon the period of eighteen, it has not been inserted in the list. Umasu reigned, therefore, twenty-one years, and is to be identified with the Ὀχός of the Greeks.

As Darius III reigned less than five* years, it is clear that the whole of the eighteen years indicated by the tablet cannot belong to him, but are probably to be assigned to Alexander the Great, or one of the generals acting for him, and Pilipsu or Philip III, who probably fled to Macedon in the year 318 B.C., and was succeeded in the government of Babylonia by Antigonos, who seems to have ruled the country not as king, but as regent, during the minority of Alexander IV. Several small tablets dated in the regency of                            



BRONZE STATUETTE INLAID WITH GOLD, OF OSORKON I.
IN THE POSSESSION OF PROP. LANZONE,
About $\frac{1}{2}$ natural size.

The following is an abstract of the Note by Miss Giovanna Gonino, on a Statuette of Osorkon I, read at the Meeting held 4th March :—

I am indebted by the kindness of my learned friend Professor Lanzone of Turin for the interesting photograph now exhibited,* and published here for the first time.† The following description was obtained in the course of a conversation I had on the subject at his own house :—

Whilst travelling in Lower Egypt he found himself one day at Scibin-el-Canater, not far from Tel-el-Jehudieh, and not wishing to let so good an opportunity pass without visiting again those old ruins, which he had often examined, and always profitably, finding each time, among the Arabs rummaging the ground for *sebas*,‡ some precious object. This time again he was not disappointed, for being attracted by the shrill cries of two Arabs, he found that they had unearthed a small terra-cotta vase, containing bronze coins mixed with fragments of statuettes, and close to them a somewhat large oxidized mass, of no particular form. When cleaned and the oxidization removed, it proved to be the statuette of Uasarkan I, the second king of the XXIIInd dynasty, supposed to have been the second son of king Sheshiak, the eldest son Supot having died before his father.

The statuette is of bronze, $14\frac{1}{2}$ inches in height, and weighing grams 213·3; it is ornamented with *royal*-rings and inlaid with gold. The right arm is wanting, and the figure has been broken off at the ankle. The king's face is youthful, and he wears the *nemes*, or wig. His forehead is encircled with the *ureus*-serpent common to all Egyptian kings, for they saw in this a natural emblem of the everlasting youth of the sun, and of its course in the heavens. The left arm is extended, and the king holds in his hand a vase which he is going to offer.

On the left shoulder-blade is a cartouche with his name, Amen-Mer-Uasarkan, and on the breast a second bearing his prenom Ra-chem-keper-sept-n-ra, below which is represented the bird of Thoth, the sacred Ibis, resting on a standard. Under the right arm is a god standing, with a hawk's head (Horus), and holding the *uas*

* See annexed plate, which is copied from the photograph.

† This appears not to be correct, as the statue was published with a description by Prof. Lanzone, and a photograph, in the "Atti della Reale Accademia delle Scienze di Torino," Vol. XI, Adunanza del 5 Dicembre, 1875.—W.H.R.

‡ Manure composed of ancient bricks in decomposition, and containing a large proportion of animal and vegetable matter.

or sceptre in his left hand. He wears the *pchent*. Under the left arm, a divinity with a cat or lion's head, but too much damaged to allow a decision which it is being made with any certainty. She holds in her hand a lotus-headed sceptre. The king is clothed with a striped scarf round his loins, with a clasp supporting the *scenti*, a kind of short tunic, his name being inlaid below the clasp.

On the back of the figure, exactly where the pigtail terminates, a vulture is pictured, with outstretched wings, girding his sides in a protecting attitude, and holding in its talons the two mystical rings, emblems of a long series of ages.

It must be mentioned that this beautiful statuette is the only one known of this monarch.

The following has been received from Dr. Birch :—

I lately obtained from one of the Post Office Volunteers who served in the late war in Egypt of 1882 the following inscription, on a piece of black basalt, which forms the left hand side of a tablet. The letters are small, and of the Ptolemaic period, resembling those of the Rosetta Stone. The fragment is about 6 inches long and 3 inches wide. It came from Zagazig.

.....
 Η
 ΔΑΝΕΤΑΥ
 ΜΕΩΣΩ
 ΚΑΙΔΙΨΟΣ
 ΧΡΥΣΙΟΥΚΑΙ
 ΑΠΟΤΩΜΜΕ
 ΑΥΤΟΥΧΩΡ
 ΠΡΟΘΥΗΩ
 ΤΟΥ . ΩΗΣΗ
 ΑΥ
 Τ
 Κ

There is too little left to make out the general purport or object of the inscription. The beginning of the 3rd line seems to contain the expression [δυνα]μέως "Ω(ρου), 'of the power of Horus;' the 4th line, καὶ δίψος, 'and thirst;' the 5th line, ἀπὸ τῶν μέρων, 'from the parts;' the 6th, αὐτοῦ χώρας, 'his' or 'its country;' the 7th, προθύμων, 'of those willing,' or προθύμων, 'vestibules'; the 8th uncertain.

The following communication has been received from Dr. Wiedemann :—

ON SOME GREEK OSTRAKA FOUND AT ELEPHANTINE.

During the year 1883 was published in these *Proceedings* a large series of Greek ostraka, principally from the collection in the British Museum, by the master-hand of Dr. Birch. As an addition to this publication, I send the texts of some ostraka of the same kind I brought back from Egypt in 1881. They were all found at Elephantine, are of the time of the Roman emperors, and are now in my possession. Although not quite complete, by comparing the texts of the better pieces given by Dr. Birch, it will be easy to restore the text, and in this way they will form a supplement to his interesting communication. The text is given quite in the same way as those published by Dr. Birch.

1. Written in a fine and plain hand :—

Σαραπιων Σαραπιω[νος
Αρπασις Αρπαση[ως
.. χαλεκλης αρ ...
φ[οιν] πρωτου L
.. Αδριανου του κυριου

“Sarapion, son of Sarapion Arpaesis, son of Arpaesis have paid for the palm-trees for the first year of Adrian, the lord.”

This tile, on which the sum of the tax is unfortunately broken off, dates of the year A.D. 117-8.

2. Written very cursorily, broken off in the upper part :—

ρου φ .. ρο ...
Σενζωι^λ Α
πυθ^{ων} φοινι ι β L
Αδριανου του κυριου

“ Senzoilos, son of Α has paid for the trunks (πυθ^{μένων}) of palm-trees for the 12th year of Adrian, the lord.”

This tile is of 129 A.D.

3. Plain handwriting, on a bright rose-coloured pot-fragment :—

Σω^{τηρ} και Παχνουμις Παταχου
διεγρ[αψ] Αρπασις Πανωπ[τεως]
... Παπρεμιθ υπ(ερ) μερις(μου)
δρα^χ τρεις οβολ^{οι} δυο χαλ(κου)
... Χ^α Ιαα

"Soter and Pachnumis, son of Patacheos has paid Arpaesis, son of Panoptis from Papremis for the assessment, 3 drachmas 2 obols of copper of copper. In the 11th year."

To this piece we may compare the numbers 13 and 20 of Froehner in the *Revue Archéologique*, new series, Vols. XI and XII, on which Soter and Papremithes appear as collectors. As these two pieces belong to the reign of Antoninus, our date of the 11th year will belong to the same time, so that the piece will be of A.D. 148.

4. Nice, but very cursorily hand :—

Ουλπιος Κερεαλις και Δωλ[ιπιος
Δωλ[ιπιου μισθοῦ ιερας πυλ[ης Σοηνης δια
Πηλιου και Ουνιπιου βοη[των διεγρ
Ταμισις Υπιτριτω[νος υπερ μερισμων
πακ ιζ ζ ονδ (ονοματι) Π
ματιου Εκτονδ
μητ ζιβL
μετρ

"Ulpios Kerealis and Dolipios, sons of Dolipios, contractors of taxes of the sacred gate of Syene by aid of Pelios and Unipiothes. Has paid Tamisis, son of Hypitriton, for the assessment 17 drachmas. In the name of P son of matios, and the mother Ektond 12 drachmas. In the year"

Ulpios Kerealis appears on the pieces published by Froehner, Nos. 40, 42-3, in the years 160 and 163 A.D., under the reign of Antoninus. Our piece will belong in this way to nearly the same time.

5. Small fragment in a cursive handwriting :—

. Κο]μμοδου Αντωνινου
. παχ ιζ εγ Στοδ
. εικουσ]ι ζ κ και υπερ μερ κη L
. πε(?)

"The year of Kommodus Antoninus (the lord), the 17th Pachons, has paid Stod 20 drachmas, and for the assessment of the 28th year"

This piece is interesting, as it is the first on which appears the name of the Emperor Kommodus. The series ends in general with Antoninus, and only one fragment of a later date belonging to the reign of Severus was published by Dr. Birch. Our tile is of 187 A.D., and the name of the Emperor is given in the same form as on the coins of the period from 183 to 191, where he is called M. Aurelius Commodus Antoninus. The year by which the date is given is

counted from the beginning of the government of Marcus Aurelius, as it is done on the coins of Kommodus coined at Alexandria.

6. Small and badly preserved fragment :—

..... ὦ ὦ διεγὼ Γεριωνῆς
 μαιος Πημ[ιου
 δ ὦ χ^ο (δὲι υπερ χειροναξίου)
 κυρίου
 κ

“..... has paid Geriones he owes for the workman's tax
 the lord”

7. Letter-fragment, in a thick and half-uncial handwriting :—

..... μεπος
 Σ]αραπιωνι Τωφιῷ χαῖρ
 Ἀμαρτανοῖς ἀδελφός
 ἰ διατάξε παρ[εμου
 εἰσπεμψον

The first line belongs to a text of which nearly the whole is lost. After an interval of one line follows the letter :

“..... To Sarapion, son of Tophis, greeting Amartanois, brother of has paid to me Send it !”

The name Sarapion is found so often on these ostraka that it will be nearly impossible to find out by his help only the time at which the letter was written.

Bonn, 10th May, 1884.

The following Communication has been received from
 A. H. Sayce :—

NEW CYPRIOTE INSCRIPTIONS FROM ABYDOS AND THEBES.

It has long been known that among the numerous *graffiti*—Phoenician, Karian, and Greek—found on the walls of the temple of Seti I at Abydos in Egypt, there were some in the characters of the Kypriote syllabary. One of these had been published in the *Journal Asiatique* (VI Sér., xi, pl. ii, 14) from a copy of Zotenberg and another was communicated by Brugsch to Euting. But no one seems to have had any idea that such a rich store of them existed on the walls of the old Egyptian temple as I discovered this winter to be the case. During the fortnight I spent at Abydos I succeeded in copying no less than forty-four Kypriote texts. One of these is

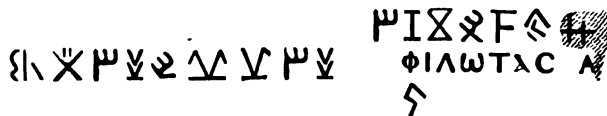
written on the foundation-walls that mark the site of the temple of Rameses II; the rest come from the beautiful building erected by his father, Seti I.

Encouraged by my success at Abydos, I carefully examined the monuments of Thebes in the hope of finding Kypriote *graffiti* upon them. But in this I was disappointed. In one place only did I find a Kypriote inscription. This was on the right-hand side of the entrance to the tomb of Ramses IV, in the Valley of the Tombs of the Kings, which is known among the natives as, "Tomb number Ten." It was one of the tombs open in the time of Strabo, and much frequented by Greek visitors to Egypt. An examination, however, of the *graffiti* in these tombs, as well as upon other Theban monuments, has shown me that Greek visits to Thebes could not have commenced before the age of the Ptolemies. There are no early Greek inscriptions here as at Abydos or Abu-Simbel. The scrawls, which are exceedingly numerous in the tombs and on the white walls of Dêr-el-Bahâri, are all in the letters of the Alexandrine and Roman periods, and though Demotic texts are frequent, there are only one or two Phœnician ones, and the solitary Kypriote inscription of which I have just spoken.

I will now give the inscriptions in order, with translations, and any remarks they may seem to need.

South-west Staircase, left :—

I.



(A-ri)-si-to-ke-le-ve-se o Sc-la-mi-ni-o-se ma-ne

(Ἀρι)στοκλέφης ὁ Σελαμίνιος μ' ἄνε

Aristoklēs the Salaminian accomplished me.

We find -κλέφης with the digamma in other Kypriote texts, and Σελαμίνιος with ε occurs on coins (Deecke, Nos. 176, 177, who compares the Assyrian form of the name *Sillua*). Ἄνε is interesting, as the word is Homeric (*e.g.*, *Od.*, III, 496), though it is also found in the Attic dramatists and comedians, in Pindar and in Hêrodotos. It is a welcome contribution to our knowledge of the Kypriote dialect. The character ϖο, which is written below the Greek name Φιλώτας, is probably the beginning of an unfinished name.

The staircase where this and the following inscriptions were copied leads into the temple from the south-west. A chamber adjoining it seems, from a Greek *graffito* I found there, to have been regarded as the seat of the oracle Sarapis, that is Osiris, and the *graffito* further shows that it was customary to sleep inside the temple in order to "dream true dreams." Hence I would explain the fact that so many of the *graffiti* are scratched only just above the level of the steps, on a line in fact with the face of one who was lying on them. The walls of the staircase are covered with the names of the visitors who waited here to receive the oracle.

Same place :—

II.

ΠΥΔΔΥΥ · ΠΥΑΞΤΧ

Me-no-ke-re-te-se Sa-la-mi-ni-o-se

Μενокρέτης Σαλαμίνιος. Menokretês of Salamis.

The termination -κράτης appears here as -κρέτης, as elsewhere in the Kypriote texts. The name of Salamis, however, is spelt in the usual way with α. This is the inscription which has been published from Brugsch's copy (Deecke, No. 148), which has, however, omitted the first two characters.

Same place :—

III.

ΠΥΔΔΥΥ Π

MENEKPA ΠΥΞΥΚ Π'Ε8ΧΤ

(Me-)no-ke-le-e-se Ma-pa-ra-go-(ro o) Sa-la-mi-ni-o-se

(Με)νοκλέης Ἐμβαραγό(ρω ὁ) Σαλαμίνιος.

Menoklês the son of Embaragoras, the Salaminian.

This is written just above the preceding (No. II). The two natives of Salamis, who may have been brothers, seem to have visited Abydos together. The loss of the digamma in the name of Menoklês, and the way in which the name of Salamis is written, show that II and III belong to a later date than I. Embaragoras is formed like Aristagoras, Embaros and Embarês being both Greek names. It must be confessed, however, that the character I read *go* resembles *po*. MENEKPA(THΣ) is evidently the Menokretês of II in Greek letters, and spelt in the usual way. The *graffito* may therefore be regarded as bilingual. See No. XIX.

This *graffito* is written just below the preceding. In my first copy the second *se* (at the beginning of the last word) is without a query, the last letter but three is *to* (?) rather than *ta*, and the last letter is *mi*. I have no idea as to the real value of the character I have transcribed *ki* (?). It is written very distinctly in the original. The last character but three seemed to be intended for *vo*.

Same place :—

XI.

ۛ<ۛ(ۛ+(?)!ۛ

E-lo-te-ne-se

Σ + (?) : H V X Y I S S

[Zo-ve-sa-ku] o E-lo-te-

۱۳۷۵

ki-o-se

ה'שנ"ח

e-se ma-

۱۴۲

ko-ro-se

Ἡλοπενής

Hèlotenês

ὁ Ἡλοτήκιος.

the son of Hclothêkis :

ἤς μακρός.

he was tall.

The character I have given as *lo* is indistinct in both places in which it occurs, and may be **X** *mu*. The words *Zofîs áyu* . . . belong to another *graffito*, scrawled by Zovês, but never finished. I have no idea what is the second element in the name of the father of Hêlotenês. The 3rd person sing. imperfect *îs* is new; the same form is found in Arkadian (Teg. 39), and is a fresh illustration of the resemblance between the Kyprian and Arkadian dialects.

Same place :—

XII.

የሕግ ምክር ቤት

Ne-va-go-ra-se o Ne-va-pi

：F V V

te-o-se.

Νεφαιγόρας ὁ Νεφαιπιθέος. Neaiagoras the son of Neaiapithēs.

The punctuation must be noticed, as well as the presence of the digamma in *véfos*.

XII.



ο ο-20 (tauros) *Taûpos ὁ Ὁζω. Tauros son of Ozos.*

This is the only interpretation I can suggest for this curious legend. It stands by itself, and is quite clear.

Same place :—

XIII.

𐤀𐤕𐤕𐤕 To A-na-ta. τῶ Ἀνθα. *Of Anthas.*

The insertion of the syllable *na* here is curious, but there are no such names as Anatas or Anandas.

Same place :—

XIV.

𐤑𐤍𐤑𐤕𐤕𐤑𐤕 Se-so(?)-mi-se-o-se, *Of Seso(?)misēs.*

The *graffito* is repeated twice. According to Deecke, a character similar to the second in this inscription had the value of *so* at Amathus.

Same place :—

XV.

𐤀𐤕𐤕𐤕𐤕𐤕 U-zo Ni-pi-o-la-to-re. *Niphiolatôr(?)*.

I can make nothing out of this. All the characters composing it are clear except two; what looks like a rude drawing of a bow and arrow may be intended for *mo*, and the character I have read *pi* may possibly be *o*.

Same place :—

XVI.

𐤀𐤕𐤕𐤕 O-na-si-se. Ὀνασις. *Onasis.*

Same place :—

XVII.

(𐤑) 𐤕𐤕𐤕𐤕 I-sa-ta-go(?)-ri-(se) *Istagoris(?)*.

The final *se* is very indistinct. Compare No. XLI.

Same place :—

XVIII.

𐤀𐤕𐤕𐤕𐤕𐤕𐤕𐤕 [𐤕]

(E)-ra-ke-le-ve-se o Te-o-do-ti-ya.

Ἡρακλέης ὁ Θεοδοτίας, *Hēraklēs the son of Theodotias.*

The name of Hēraklēs written in Greek letters occurs at a little distance from this *graffito*, on the same side of the same staircase.

Same place :—

XXIX.

𐤒𐤌𐤓𐤕𐤔 Q-na-si-lo-s, *Onasilōs*.

(an interesting contracted form of Onasilaos).

XXX.

Couloir des Rois ; left side :—

𐤌𐤓𐤓𐤓𐤕 Mi-si-i-ro(?).

All the characters are very distinct, except the last, which may be *le*. But I cannot explain the name, unless we are to read Misialê or Misiarô. But the *i* was clear, there being no trace of a lower perpendicular line.

XXXI.

Staircase ; right side :—

𐤒𐤔𐤕𐤓𐤕𐤓𐤕 Ka-ra-ta-i-o-se

𐤁𐤒𐤕 mo-se.

Κραταίος ἐμός, *Krataios mine*.

The upright line after the second *se* shows that the inscription is written *boustrophedon*. The object depicted at the end seems intended for a quiver.

Same place :—

XXXII.

𐤒𐤔𐤕𐤓𐤕𐤓𐤕 O-yi(?) -ni Da-o-na-o-se. *Oini(s) Daónaos*.

A second inspection of the *graffito* seemed to show that the second character was *yi*.

XXXIII.

Staircase ; left side :—

𐤕𐤓𐤓𐤓𐤕𐤓𐤕 .. a-na A-mo-to A-sa-ka-ri.

.. *ana(s) the son of Amontas (Amyntas) Askari(s)*.

This is the inscription given by Deecke, No. 147, from a faulty copy of Zotenberg. Askaris may be connected with the Egyptian *Sekari* or *S'kari*, a name of Osiris.

XXXIV.

Immediately below the preceding :—

𐤓𐤕𐤖𐤗 𐤕𐤓𐤕𐤓𐤕𐤓𐤕 me-re-sa-ne.

The first four characters seem to be fantastic ones ; at all events, they do not belong to the Kypriote syllabary. The writer has possibly omitted the character *ke* ; if so, we may read *μ'ἔρεξαν*, "they made me."

XXXIV.

Cella of Osiris ; left wall :—

𐤓𐤕𐤖𐤗𐤕𐤓𐤕𐤓𐤕	O-go-ke-le-ve-se	Ὀχοκλέφης
𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕	pa-se ta ve-sa-ta mu(?)	βάς τὰ φέσθα ..
𐤕𐤓𐤕𐤓𐤕𐤓𐤕	e-pa-i-pe	Ἐπαιφέ
𐤓𐤕𐤖𐤗𐤕𐤓𐤕𐤓𐤕	..... se	..... σε

Okhoklēs arrived and (saw) the garments on the ... of Epeipi.

The character **X** seems to represent a numeral, while *εραιπε* must stand for the Egyptian month Epeipi.

XXXV.

External front of the temple ; 5th column from the north :—

𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕 Ti-mo-te-mi-se o Ti-ma-do-ro-so

Τιμόθεμις ὁ Τιμανδρόσω, Timothemis the son of Timandrosos.

XXXVI.

External front ; 7th column :—

𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕 Na-pe-i Ke-le-ta-go-ro.

Napēi(s) son of Klētagoras.

The second character is not quite certain.

XXXVII.

Immediately below the preceding :—

𐤀𐤓𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕 Sa-ta-(u)-ra-ko-se a-...-e-to-ke-re.
𐤕𐤕𐤕𐤕𐤕 e(?) -pa-ta-se.

The first name here is evidently Staurakos (or possibly Stauragos). If we might read the last character but three of the first line *si* instead of *e*, and supply *ri*, we should have *Aristokre(tos)*, "son of Aristokretês." The first character of the second line would then be *e*, and we should have the word *ἔφθασε*, "he came first."

XXXVIII AND XXXIX.

On the 6th column are two well-cut inscriptions of some length, but unfortunately the greater part of them is concealed behind a wall built by Mariette to keep out intruders. Until the wall can be pulled down, and the *graffiti* completely copied, there is little good in publishing them. I will only say that one of them ends with the word *Po-ta-mo-ne*, "Potamôn," a well-known Hellenised Egyptian name. The same name is written in Greek letters above a Karian *graffito* in the small chamber of Menepthah.

XL.

The Southern Sanctuary :—

𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕 Po-to-* A-pu(?)-* mo-zo.
𐤕𐤕𐤕𐤕𐤕 Tu-ra-vo-* .

The letters are all very clearly cut. The last one may be a form of *xe*, so that we should have the names Ptôx and Thuravox.

Same place :—

XLI.

𐤕𐤕𐤕𐤕𐤕 A-sa-ta-go-ra. *Of Astagoras.*

All the letters are very distinct. See No. XVII.

XLII.

Temple of Ramses, left of the entrance :—

\\O△)(FZP⊙↑ Ti-mo-se o Tu-ru-si-ya.

Timos son of Drysias.

A Karian *graffito* is engraved just above this.

XLIII.

On right hand of entrance to Tomb No. 10, Tombs of the Kings, Thebes :—

⋈:Δ↑⊙↓ Pi-mo-ta-ke e

▲TΥΔ ro se na mi.

Perhaps "Pimônthakê, daughter of Hêro" Pimônthês is an Egyptian name. The letters are distinctly written, with the exception of the first of the second line. The last letter of this line is evidently *mi*.

I came across other fragments of Kypriote *graffiti* at Abydos, such as *o Vo-no-to-lo*, "the son of Vonotôlos (?)," on the left hand side of the great staircase, or *pa-le* (? Nênistopallênê), on the inner side of the eastern part of the peribolos, or . . . *te-ne*, in the chamber of the kings, but they are all too imperfect to be worth reproducing.

Since only one Kypriote inscription occurs in the Tombs of the Kings at Thebes, where none of the Greek *graffiti* are older than the Ptolemaic age, it would appear that the natives of Kypros left off using their old syllabary about the time of Alexander. The visitors to the oracle of "Sarapis," in the already ruined temple of Seti at Abydos, were doubtless, some of them, mercenaries, but the greater number were probably tourists and traders. Some of the Greek inscriptions at Abydos are as old as the age of the Abu Simbel texts, but since no Kypriote characters are found at the latter place, we may perhaps infer that none of the Kypriote inscriptions at Abydos can claim an equal antiquity.

P.S.—M. J. P. SIX has been kind enough to send me some suggestions and corrections of the foregoing. In III he reads *ku* instead of *ma*, so that the name will be Kypragoras. In VI he suggests that the patronymic may be Malakleides, the equivalent of Herakleides since, according to Hesychios, Malika (Phœnician Malik) was the Amathusian Heraklê. On IX he asks if Nutmausa(r) may not be “an Egyptian or Hittite name?” For XV he proposes *Yzomôn Iphiolatôr*, and in XXIII Akestomempses or Akestomempses. For the second line of XXVII he suggests *Nenistô balên*, “son of Nenistos, the king,” *balên* being Phrygian for “king;” and in XXXIII he would read A-sa-ka-ni-(o), “Askanios.” On XXXIV he makes the attractive suggestion that the first four letters are Pamphylian, since the first occurs on coins of Sidê, and asks if the inscription is not bilingual, in which case we should have a Pamphylian name Mersan (Me-re-sa-ne), written both in Pamphylian and Kypriote. The first four characters certainly resemble the Aramaic equivalents of *M-r-s-n*. In XL he would read doubtfully Po-to-su A-pu-tu-mo-nu Tu-ra-vo-su, “Potosys, son of Abdemon, a Tyrian.”

The following Communication has been received from the Rev. J. Marshall:—

138, FELLOWS ROAD, N.W.,

April 17th, 1884.

DEAR SIR,

A passage of Philo bears so directly on the subject of Dr. Chotzner's interesting paper, that I send it as a contribution to the discussion. It will be seen that Philo considers a very strict seclusion to be proper for, and customary among, women. Girls are not to pass the door of the inner apartment of the tent or house, and married women not beyond what we should call the front door. This seclusion is as strict as ever prevailed in Greece, and stricter probably than Roman usage required. The duty of a woman to stay at home, and her prerogative to rule there, is the subject of Xenophon's *Oeconomicus*, which is an amplification of the passage quoted, and may very possibly have suggested some of its expressions.

Philo evidently thought that the duties and proprieties of which he speaks dated at least from the Mosaic law, upon which he is commenting. Soon after, he dwells on the permanence of Hebrew customs, and characterizes them as unwritten laws.

The arrangement of the Temple, where women were not allowed to go beyond the court named after them, and had a raised gallery assigned them, is in harmony with Philo's recommendation that they should not go to worship except at such times as there would be fewest men in public places.

In the "Pirque Aboth" (translated by the Rev. C. Taylor), Jose ben Jochanan of Jerusalem says, "Prolong not conversation with a woman." Then follows a comment, apparently of less unquestioned authority: "His own wife they meant, much less his neighbour's wife. Hence the wise have said, each time that the man prolongs converse with the woman, he causes evil to himself, and desists from the words of Torah, and in the end he inherits Gehinnom." The learned editor's note contains these particulars: "the Torah in its entirety is for the man; whereas the woman is exempt from these positive precepts, which are to be fulfilled at stated times (Qiddushin i, 7). She is not to learn Torah, much less teach it (1 Tim. ii, 12), not being included in such passages as Deut. xi, 19, 'And ye shall teach them your sons.'" "Her work is to send her children to be taught in the Synagogue, to attend to domestic concerns, and leave her husband free to study in the schools" (cf. Berakoth 17, a). Women, slaves, and children are mentioned together in Berakoth iii, 3; Sheqalim i, 5. Another remarkable grouping is found in the Jews' Morning Prayer, where the men in three consecutive benedictions bless God, "Who hath not made me a Gentile, a slave, or a woman." "Women could not in general be witnesses, but they had their rights of property. In the case of inheritance, if the property is small, 'filiae aluntur, et filii mendicabunt.'" (Ketuboth xiii, 3; Baba Bathra ix, 1.)

Women attended religious festivals quite as freely in Western countries as in Palestine. Participation in the ceremonies was a much coveted social distinction. Such attendance was not inconsistent, but rather correlative with habitual seclusion, being a mitigation of the general monotony of life.

St. Paul, who is a contemporary witness, agrees remarkably with Philo in the positive and negative precepts which he gives with respect to women.

The veiling of the head is of course part of the system of seclusion. It is well worthy of notice that at the present time the Hebrew Synagogue and Christian Church bear independent but consenting witness to the habits of women two or three thousand years ago : the Synagogue in screening them off from the men, the Church in the prescription that women should be covered, while men are uncovered during the time of public worship.

I remain, faithfully yours,

J. MARSHALL.

May a non-Hebraist venture to suggest as additions to Dr. Löwy's list, *dloskema* for γλωσσόκομον, and the three words discussed by Dr. Pusey on Daniel, *soomphonia* for συμφωνία, *khitharos* for κίθαρς, and *pesanterin* for ψαλτήριον?

W. H. RYLANDS, ESQ., F.S.A.

Περὶ τοῦ μὴ ἀναισχυντεῖν γυναῖκας.

Ἀγοραὶ καὶ βουλευτήρια καὶ δικαστήρια καὶ θίασοι καὶ σύλλογοι πολυανθρώπων ὁμίλων καὶ ὁ ἐν ὑπαίθρῳ βίος διὰ λόγων καὶ πράξεων κατὰ πολέμους καὶ κατὰ εἰρήνην ἀνδράσιν ἐφαρμόζουσι. Θηλείαις δὲ οἰκουρία καὶ ἔνδον μονή· παρθένοις μὲν εἰσὼ κλισιάδων τὴν μεσαύλιον ὄρον πεποιημέναις· τελείαις δὲ ἤδη γυναῖξι, τὴν αὐλίον. Διττὸν γὰρ εἶδος πόλεων μειζόνων καὶ βραχυτέρων. Αἱ μὲν οὖν μείζους ἀσταὶ* καλοῦνται, οἰκίαι δὲ αἱ βραχυτέραι. Τὴν δὲ ἐκατέρων προστασίαν διειλήχασιν, ἄνδρες μὲν τῶν μειζόνων, ἥς ὄνομα πολιτεία, γυναῖκες δὲ τῶν βραχυτέρων ἥς ὄνομα οἰκονομία. Μηδὲν οὖν ἔξω τῶν κατ' οἰκονομίαν πολυπραγμονεῖτω γυνή, ζητοῦσαι μοναυλίαν μὴδ' οἷα νομάς κατὰ τὰς ὁδοὺς ἐν ὄψει ἀνδρῶν ἐτέρων ἐξεταζέσθω, πλὴν εἰς ἱερὸν ὅπῃτε δέοι βαδίξειν φροντίδα ποιουμένη· καὶ τότε μὴ πληθούσης ἀγορᾶς, ἀλλ' ἐπανεληλυθότων οἵκαδε τῶν πλείστων, ἐλευθέρως τρόπον καὶ τῷ ὄντι ἀστῆς, ἐν ἡρεμίᾳ θυσίας ἐπιτελοῦσα καὶ εὐχὰς, εἰς ἀποτροπὴν κακῶν καὶ μετουσίαν ἀγαθῶν.

Philo de Specialibus Legibus, Cap. 31.

* ἀσταὶ is probably corrupt; ἀστη would make sense.

The following is a reply from Dr. John P. Peters, referring to the paper and remarks printed in the *Proceedings*, February 5th, 1884.

NEW YORK,

23rd May, 1884.

DEAR MR. RYLANDS,

In answer to Dr. Taylor's criticisms of my paper on the Babylonian Origin of the Phœnician Alphabet, I beg that you will lay the substance of the following before the Society :—

At the time of writing my paper, Dr. Taylor's book on the Alphabet had not yet appeared, and therefore was not taken into account. Dr. Taylor says that "the ground on which Dr. Peters seeks to build is already occupied by a substantial edifice, which will have to be demolished before another structure can be erected in its place." Taking Dr. Taylor's book as my text, I will seek to show briefly that that "substantial edifice" is a castle in the air :—

1. Dr. Taylor's valuable book has successfully shown, by means of intermediate forms, that the most dissimilar characters have been developed the one from the other, or both from the same; in fact, that so far as form goes, anything may be developed from anything. The resemblance of the Egyptian "alphabet" to the early Phœnician characters is not striking; it is, however, such as to render the development of either from the other possible. Such sort of similarity proves absolutely nothing. Intermediate forms are not forthcoming, and without them there can be no proof from the forms of the letters.

2. As Dr. Taylor himself says, in reference to the derivation of the Æthiopic alphabet (Vol. I, p. 353): "The identification of the letters with their prototypes can be effected with much greater certainty [by a linguistic comparison of the names] than by means of mere resemblances of form, which are frequently deceptive." Comparing the Egyptian and Phœnician alphabets, we find no similarity in the names of the letters, either as to sound or sense. In answer to this objection, Dr. Taylor adduces the example of the derivation of the Russian alphabet from the Greek, etc. (Vol. I, p. 119). By an application of the acrological principle, *beta* became in the Russian alphabet *buki*, "beech;" *delta* became *dobro*, "oak." From this analogy he argues (p. 120): "Hence new acrologic names, significant in Semitic speech, would naturally be invented, as in other borrowed alphabets [that is, I believe, an exceptional course; cf. the

derivation of the Greek, Æthiopic, etc., from the Phœnician, Latin from Greek, etc.], with the object of making it easy to connect the forms and values of the several characters." The analogy does not hold, and the argument is invalid, because a number of the Semitic letter-names are without significance in "Semitic speech," neither are they borrowed from the Egyptian. No tenable etymologies have been offered for *hê*, *zain* or *zai*, *cheth*, *teth*, *lamedh*, *šadhe*, *koḥ*; and very dubious ones for *gimel*, *samekh*, *pê* and *shin*. The mode in which significance has been sought for these letter-names is this: the Hebrew letter-names as they stand have been treated as the original Phœnician names, no comparison being made with the Greek, Samaritan, Æthiopic, Syriac, etc.; words resembling these names have been sought in any Semitic language; and if any similar word is found in any one language, the given letter-name is declared to be "significant in Semitic speech." The most extreme example is perhaps the letter-name *lamedh*. In Judges iii, 31, occurs the *ἄπαξ λεγόμενον*, *malmadh* meaning, it is conjectured, "ox goad." Therefore, *lamedh* is proved to be "significant in Semitic speech," and to mean "ox-goad."

3. In Vol. I, page 122, Dr. Taylor says that "the Egyptian alphabet" consisted of twenty-five letters, of which some were vowels. It seems to me almost inconceivable that an alphabet without vowels should have been borrowed from one with vowels. To say that the Phœnicians did not borrow the vowels because there were no vowels in "Semitic speech," is not true. There were vowels, and what is more, the history of Semitic alphabets shows that Semitic peoples felt the need of some mode of expressing them. The vowel use of *aleph*, *vav*, and *yodh*, the syllabic system of the Æthiopic and Mendaïte, the ultimate adoption of vowel-points in the other Semitic languages, all prove that the lack of some method of expressing the vowels was felt as a defect.

4. A minor objection of the same sort is the combination under one character, *cheth*, of two different sounds, for which two separate characters ought to have been chosen out of the breaths, I suppose, of the "Egyptian alphabet."

5. On page 145, Dr. Taylor thus sums up his chronological argument: "The Semitic occupation of Egypt lasted for several centuries (*sic*). The origin of the Semitic alphabet is connected with this occupation by three distinct lines of evidence. The first is external. The sojourn of Israel in Egypt is nearly synchronous

with the Hyksos period (*sic*). Before the Hebrews went down into Egypt, the art of writing was unknown to them (*sic*); when they came out of Egypt they possessed it (*sic*). The inference seems clear, it must have been acquired from kindred races who occupied the Delta." This is a tissue of unproved assumptions, and the argument is therefore utterly worthless.

With all due deference to Dr. Taylor, the argument for the Egyptian origin of the Phœnician alphabet on the facts thus far presented, resolves itself into this: the Egyptians, although they did not themselves know how to use it, had developed a sort of an alphabet at a time when the Phœnicians seem to have been in sufficiently close contact with them to have borrowed or adopted it, if they had wished to. In the absence of any proof of another derivation of the Phœnician alphabet, these facts give a probability to the Egyptian theory, but nothing more. That probability approaches certainty in proportion as other possibilities are exhausted.

Having, as Dr. Taylor, requested, presented the chief difficulties in the way of De Rougé's theory, I may also be permitted a few words in answer to some objections which seem to be based on a misunderstanding of my theory. The stress of my argument is upon the names of the letters. My argument from form is no more than this—that there is no impossibility in the derivation proposed, or, to use Dr. Taylor's words, "the resemblance of form in sixteen or seventeen cases is as great as could be expected, considering the lapse of time, nine or ten centuries, between the earliest Phœnician inscriptions and the probable date at which the alphabet was obtained from Babylonia."

Dr. Taylor misunderstands me, and, therefore, misrepresents the principle of my selection of Babylonian characters. My choice was in each case determined by the name, and not by the form of the letter. I have endeavoured always to use the earliest well-authenticated Babylonian forms. On the other side, I compare Moabite, "Greek, Etruscan, Italic, Aramæan, Israelite, and even Ethiopic forms," to determine the typical form of the original Phœnician alphabet, believing it distinctly unscientific to trust to the Moabite Stone or any other single inscription of a date so many centuries later than the admitted date of the formation of that alphabet, without the check of comparison.

In conclusion, so far is my theory from being based on "the supposed migration of the Phœnician nation from the Erythæan sea,"

that it can afford to omit that question entirely. The fact that at the very earliest times of which we have cognizance Phœnicia and Babylonia were in close commercial intercourse, that the system of weights and measures, the mythology, the art, in fact the whole civilization which the Phœnicians diffused wherever they went, was Babylonian rather than Egyptian, argues that they would have derived the alphabet from the same source. Moreover, this civilization, being something which the Semitic Babylonians borrowed from their Sumerian-Akkadian predecessors, shows that Dr. Taylor's assertion of the probabilities being in favour of a Phœnician migration from Babylonia—if such a thing ever happened—prior and not subsequent to the "Semitic conquest," is contrary to fact.

Faithfully yours,

JOHN P. PETERS.

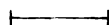
N.B.—The quotation from Duncker's "Geschichte des Alterthums," given on p. 75, is from the third edition of that work. In later editions the author expressed the opposite view, apparently based on the opinion of Prof. Schrader, who provisionally accepts the Egyptian theory.—W.H.R.

ENGRAVED GEM FROM NINEVEH.

I am indebted to our President, Dr. Birch, for a knowledge of this gem, which came to light while he was arranging and cataloguing with Mr. E. A. Budge a number of engraved stones in the British Museum.

The annexed cut is enlarged from a cast, and therefore represents the Seal as it was intended to be when used.

The clay impressions of seals brought from the ruins of Nineveh by Sir Henry Layard (*Trans. Soc. Bibl. Arch.*, Vol. VII, p. 438), and those so kindly lent to me by M. Schlumberger (*Proceedings*, Feb., 1884), are some of them of much the same form, but none of them contain the same characters.



The present gem, which is scarabeoid in form, is cut from a piece of gray limestone, and was also discovered by Sir Henry Layard on the site of ancient Nineveh.

The three characters are easily identified as being similar to a group found upon the stones from Jerabis, which I have already published in Vol. VII of the *Transactions*. The bird, doubtless intended for an eagle, is rudely formed, in fact much more so than other figures to be found on many of the clay impressions now known.

The same characters appear thus on the inscriptions from Jerabis.

















and it has been already suggested by Professor Sayce (*Trans. Soc. Bibl. Arch.*, Vol. VII, p. 258) that the group represents a name.



W. H. RYLANDS.








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









THE EGYPTIAN WORD FOR BATTLE, .




Most Egyptologists have assigned the phonetic value *χer* to the sign , ideographic of Battle, in consequence of the syllable  in the proper name   , the Egyptian Babylon. Lepsius (*Älteste Texte*, p. 39, note 34) and Goodwin (*Zeitschrift*, 1872, p. 30) have protested against the validity of this reason, and the latter scholar, who had long suggested *sa* as a possible reading, discovered in the hieratic Ritual T. 16 of Leyden a remarkable variant, which he read     "nibu *pe*χa." He was doubtful, however, "whether the first letter of the name be , *pe*, or whether it may not possibly be an abbreviated form of , in which case there would remain the equation  =  = χa." But he cautiously added that "the true sound of  is one which must still remain in doubt until some less dubious variant be discovered."


On his return to England he expressed his doubts in very strong language; and in a contribution to the *Zeitschrift* of September, 1873, p. 104, he fell back upon his old reading "χer-sa (?)."

Brugsch's dissertation on the sign  induced me to look again at the passage of the Leyden text, and a careful examination convinced me that I had been quite right in arguing with Goodwin not only that □ could not possibly stand for , but that the fish of the MS. was not the Oxyrynchus.* The text evidently had a different reading from the Todtenbuch, perhaps a simple blunder. But if so, how did the blunder originate?


† *Ἡ λύσις τῆς ἀπορίας ἀπόδειξις.* Had we searched but a little in the right direction, that is by looking at MSS. cognate to Leyden T. 16, the solution was close at hand. The hieratic text published by M. de Rougé distinctly reads (c. 42)    *nebu Sekaut.*† The □ of the Leyden text is the upper part of the sign  and the supposed fish is the cord . The sign  is ideographic of  *sek*, which occurs repeatedly in the poem of Pentaur in the sense of Battle, and Fighting.






The primitive sense of *sek*, which is preserved in the Coptic *CIKE*, is grinding, reducing to powder.    *seket*, is meal. The miller at Heliopolis, whose function was grinding or crushing the fruits, in the tale of the Destruction of Mankind, is called   *seketet*.   *sek* is a well known word signifying 'wearing away,' 'decay,'    *seksek* is destruction. In short, the ramification of ideas connected with *sek* is strikingly similar (on a small scale) to that described by Max Müller‡ with reference to the Indo-European root *mar*, which has the same meaning. §

* And it is worth while noting that there is no such group as    quoted by Brugsch from the Ebers Papyrus. The fish (*ib.*, 47, 11) is not the Oxyrynchus, which in the papyrus is everywhere represented with its long and sharp snout. See, e.g., 56, 20, or 57, 3.

† The  is here omitted, as it is sometimes elsewhere; cf. Todt., 125, 15. Its omission in c. 42, 7, is characteristic of certain MSS., e.g., Dathanasi 171.

‡ "Science of Language," 2nd series, end of Lecture 7.


§ From the Semitic root signifying *grinding* comes  *الطحون*, a name for War.

It would be interesting to know what is the object represented by the ideograph . It looks like the *screw* on the crushing press . The cord  is a determinative expressive of *turning round*, as with  (sometimes ), which I believe to be the *fire-stick*. The cord is omitted in the following variant taken from the royal sarcophagus B.M. 32 ; see Sharpe, E.I. 1, 57, line 34,






xabesu *em Annu* *hammemu* *em xer-sekaut.*

I have known this variant for many years without understanding it.  in this place is not the syllabic sign = *āḥā*, but the instrument ideographic of crushing and grinding.

NOTE.—Sir Gardner Wilkinson ("Ancient Egyptians," new ed., Birch, 1878) gives a figure of a drill (Vol. I, p. 400), with the bow for turning it, brought from Thebes. The socket in which the drill turned was in this instance made from the dô-m-nut. In another place (Vol. II, p. 178) he gives a representation of a carpenter working with the bow-drill, the socket of which tapers towards the top.—W.H.R.

ERRATA

Proceedings, April, 1884.

Page 136, line 13, *for* 1882 *read* 1823-28.

Page 136, line 28, *for* Lausing *read* Lansing.

Page 151, line 2, *for* 𐤀𐤁𐤁𐤀 *read* 𐤀𐤁𐤁𐤀𐤁.

Page 151, line 3, *for* $\langle 1 \rangle$ *read* $\overline{1}$.

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- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ————— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch).
 ————— Recueil de Monuments Égyptiens, copiés sur lieux et
 publiés par H. Brugsch et J. Dümichen. (4 vols., and
 the text by Dümichen of vols. 3 and 4.)
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ————— 2nd series, 1869.
 ————— Altaegyptische Kalender-Inschriften, 1866.
 ————— Tempel-Inschriften, 1862. 2 vols., folio.
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar and Chrestomathy.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, 6th and 7th Ancient Monarchies.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. Séries I, II, III. 1862-1873.
 ————— Voyage d'un Egyptien en Syrie, en Phénicie, &c. 4to. 1867.
 ————— Le Calendrier des Jours Fastes et Néfastes de l'année
 Égyptienne. 8vo. 1877.
 MASPERO, Du genre épistolaire chez les Égyptiens de l'époque
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